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RIGHTLY DIVIDING THE WORD

J. NEWTON DAVIES



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Rightly Dividing the Word

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TO MY WIFE

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INTRODUCTION

OUR Lord himself began his earthly ministry at Nazareth by unfolding to his astonished hearers the inmost meaning of the prophet Isaiah's great prediction. When asked by his disciples the interpretation of the parables that baffled them, he supplied their point of comprehension. On the journey to Emmaus the hearts of his sorrowing followers burned within them while he showed how his sufferings and death fulfilled previous revelations of the divine will.

The evangelists and the apostles emulated their Master to such an extent that it is safe to say no one can rightly understand the New Testament who is not fairly familiar with the gist of the Old Testament.

Those elder brethren in the household of faith, the Fathers of the ante-Nicene and post-Nicene church, were most instructive and inspiring when they reverted to the apostolic method of interpreting the Scriptures. The reformers based their doctrinal conclusions upon their scriptural exegesis, which, despite its drawbacks, proved sufficient for their task. One wishes that Calvin were as well known as a

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great exegete as he is as a speculative theologian, and that Luther's noble essay on "The Liberty of a Christian Man" were as widely circulated as his controversial works.

The massive sermons of the Protestant pulpit during the sixteenth and seventeenth centuries made the movement in behalf of which they were delivered a castle to defend Christ and a palace to entertain him. The foremost preachers of the Genevan school were not alone in their intimacy with the Bible. Famous Anglicans like Lancelot Andrewes and Jeremy Taylor and Doctors South and Stillingfleet were their rivals in this respect. John Donne's genius excelled in happy allusions and impressive passages derived from his knowledge of the Book.

Puritanism made the English nation at large an ecclesia whose one study was the sacred oracles and its chief concern a theology adapted to its adamant temper. Those who recall John Richard Green's tribute to the Commonwealth, which Hampden, Pym, and Cromwell established, do not need any emphasis of mine to give it distinction. The plain folk literally memorized the classic chapters of the Bible, and judged the utterances of their preachers by its standards and teachings.

At a later period, when Puritanism was

shorn of its political supremacy, Methodism arose in Oxford from the careful and devout reading of the Scriptures. The Wesleys and their fellow Oxonians revived the Pauline conception of justification by faith which had previously molded the best civilization of Europe and thus kept alive the ideals of the church and of the universal priesthood of the believer.

Professor Davies follows in their train. He belongs by spiritual lineage to all the groups I have named. Their great traditions are maintained by him in ways which have been widened by the contributory erudition of the past century. The use of a purer original text, the further elucidation of New Testament Greek by learned Christian men, the patient and fruitful investigation of words and phrases otherwise remote or obscure, make these studies models of their kind.

If I write this Introduction with manifest sympathy, it is because I realize my own indebtedness to the devoted scholars at whose feet Professor Davies once sat. The Moultons, the Findlays, the Gedens, Dr. W. T. Davison, and Dr. Joseph Agar Beet stand in the bright succession to which our author is attached by his labors and his acquirements. They were his forerunners in illumination of the Scriptures

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which Alexander Maclaren and Charles Haddon Spurgeon used with consummate art.

American preachers of every denomination will find in this volume *multum in parvo*. It does not endeavor to wrest the Scriptures for preconceived ends. There is here no tendency to make them as a nose of wax fashioned to suit any person's theological countenance. The very words of Holy Writ are allowed the inestimable privilege of an unmixed transmission, without coloration or prejudice. They shine in their own native radiance and communicate the minds of those witnesses who first wrote them.

Doubtless the onerous business of building our democracy according to the best patterns has constrained the preachers of our republic to deal with homiletical material which was not as purely scriptural as it might have been. Yet surely the hour has struck when we should turn once more to the exhaustless fountain of the Bible's divine light and wisdom. The appalling ignorance about its fundamental precepts ought to be dispelled. Their abuse by interested partisans who but quote them to subvert their generic meanings has wrought a mischief in the Body of our Lord which cannot be repaired too soon. Ministers who weary their congregations with labored disquisitions on unreal or

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secondary themes must steep their souls in the New Testament spirit which renews their life and power.

I do not hesitate to say that Professor Davies is a leader and a guide in these respects. He reminds us of the imperative obligation resting upon us to reveal afresh the purposes of God, and of his Son our Saviour as found in the gospel.

S. PARKES CADMAN.

I

**RIGHTLY DIVIDING THE WORD OF
TRUTH**

I

RIGHTLY DIVIDING THE WORD OF TRUTH

ONE of the most beautiful scenes presented in Bunyan's *Pilgrim's Progress* is the account of the supper, at the inn kept by Gaius, given to Christiana and her four boys. Mr. Honest, Mr. Greatheart, and Mercy are also among the guests. While the cook, Taste-that-which-is good, is preparing the meal, the company hold merry conversation, chiefly about the fortunes of Christian on his recent pilgrimage. Soon the cook announces that supper is ready and sends one to lay the cloth, the trenchers and the salt and bread in order. Matthew, one of the boys, seeing the table laid, said that the sight of the cloth and these forerunners of the supper begot in him a greater appetite for his food than he had before. The last course of the meal was a dish of nuts. To the remark of one at the table that nuts spoil tender teeth, Gaius, the host, made reply:

"Hard texts are nuts (I will not call them cheaters) Whose shells do keep their kernels from their eaters.

Ope, then, the shells and you shall have the meat; They here are brought for you to crack and eat."

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Then were they very merry and sat at the table a long time, talking of many things.

The Inn where we have attempted to do some nut-cracking has been the Greek classroom in Drew University. We have tried to play the part of the cook, Taste-that-which-is-good, and to show how some of the nuts of the New Testament should be cracked to discover their luscious kernels. J. M. Barrie, in an address on Burns, defined genius as a knowing how best to crack your walnuts. "Shakespeare and Burns are the world's walnut trees," said he, carried away by national zeal. For the preacher, the New Testament is the great tree and its many nuts contain nutritious kernels for those who know how to crack and open them.

Paul himself was conscious of this truth and with another metaphor gave expression to it in that oft-quoted counsel to his young friend Timothy. The language is so forceful, every word calling for emphasis, that we give the passage first of all in the original:

σπουδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ,
ἐργάτην | ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον
τῆς ἀληθείας. (2 Tim. 2. 15.)

Doctor Lock paraphrases¹ this passage as follows: "With regard to yourself, take all pains to present yourself before God as one who can

¹ International Critical Commentary (Scribners).

stand his test, as a real worker, as one who will never be put to shame for bad or scamped work, but as teaching rightly the one message of the truth."

All who are engaged in handling the word of truth must realize the solemnity and glory of their high calling. "Thou art a minister of God," wrote the learned William Perkins in all his books, "mind thy business," a business which requires—as any other business does—order, method, promptness, boldness, and loyalty. Carlyle records Goethe's saying "that nothing was sent to him in his sleep," no page of his had come with ease. Neither do these qualities come to any man while he sleeps; they come by guarding his time against waste with that same eager watchfulness that a miser bestows on his hoard of gold (σπούδασον σεαυτὸν).

He who undertakes this exacting business requires knowledge not only of the word but also of life and its affairs. He must be a "tried and approved" (δόκιμος) man; and it is the school of life, with all its varied experiences, which gives insight and discernment.

This task, requiring earnestness and experience, is a holy one. The minister must present himself (παραστήσαι) before God as one who can stand his test. Παραστήσαι, "to present oneself," is frequently found in the Septuagint to

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describe the offering of sacrifices by the priest, and in many New Testament passages (Luke 2. 22; Col. 1. 28; Eph. 5. 27; Rom. 6. 13) the idea of sacrificial offering is retained. So here in the sacred temple of truth the minister of God in dispensing the word is engaged in a holy, sacrificial service. The preaching of the word is a sacramental act attended with such far-reaching results that he who undertakes its responsibilities must possess the highest qualities of character to render his stewardship free from shame (*ἀνεπίσχυτον*).

The figure presented by the word *ὀρθοτομέω*, “rightly divide”—this is its only occurrence in the New Testament—is that of a plowman driving a straight furrow; or of a roadmaker cutting his road straight (cf. Prov. 3. 6 and 11. 5), hence the Revised Version marginal reading is “holding a straight course in the word of truth”; or (and this is the more probable here) of a mason squaring and cutting a stone to fit it for its proper place in the building. The comparison of the work of a minister in rightly dividing the word of truth to that of a workman in stone is full of suggestion; good workmanship in both calls for undaunted perseverance, effort, and diligence. The minister must be a *real workman* (*ἐργάτης*) in the word of truth, which expression denotes the *message*

of salvation, and not, as Doctor Parry suggests in his commentary on the "Pastorals," the delivery or exposition of truth. It is a synonym for the gospel, which is essentially a message of truth since it deals with the most solemn realities of life—God, Christ, love, sin, salvation, and immortality.

"When you come to a good book," said Ruskin, "you must ask yourself, 'Am I inclined to work as an Australian miner would? Are my pickaxes and shovels in good order, and am I myself in good trim, my sleeves well up to the elbow, and my breath good and my temper?' . . . The metal you are in search of being the author's mind or meaning, his words are as the rock which you have to crush and smelt in order to get it. And your pickaxes are your own care, wit, learning; your smelting furnace is your own thoughtful soul."

This study of words is a task requiring infinite patience and care. S. H. Butcher says of the language of Sophocles: "It may well strike despair into the translator or commentator. It is a mysterious union of popular and literary idiom, of learning and originality. Though apparently simple, it is full of subtle associations and charged with poetic memories of the past. Over and above its obvious sense, it has a meaning and emotion which these

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memories and associations awaken. It is a language of delicate suggestion and allusiveness, resembling in some measure the language of Milton and Vergil. It means more, nay, at times something other than it seems to say. Various lights and colors play about the words which defy strict analysis; when we attempt to reduce them to prosaic simplicity, they elude our grasp. Without doing violence to Attic idiom, Sophocles freely handles familiar phrases and puts a gentle pressure upon common words to extract from them a fresh significance."¹ If we substitute Paul for Sophocles, this quotation is equally apt for the language of that great herald of the gospel, for he took some of the common Greek words of his day and filled them with the rich content of divine thought and glowing Christian experience. Unfortunately, the vividness of his language is blurred for us even in the most adequate translations.

Rudolf Otto, in his book, *Zur Erneuerung und Ausgestaltung des Gottesdienstes*, maintains that we commit a grievous wrong if we forget even for a moment that Protestantism is a church of the word, that is to say, preaching which wells up from life and experience must be the very heart of our public worship. Protestantism forgets itself if it would fashion

¹ *Aspects of Greek Genius.*

priests and clerics instead of preachers. *Ministerium verbi divini*, the preaching office, not the priesthood or the hierarchy, is the Protestant demand; and it is regrettable that the honored name of preacher is disappearing from our midst. The purpose of these studies in the vocabulary of the New Testament is to provide some small stimulus toward the restoration of that type of preaching called expository. By "expository" we mean that preaching which springs from a close and thorough study of the Word of God as it finds expression in psalm, prophecy, gospel, and epistle, illumined by a vital experience of grace, and enriched by a knowledge of life and literature.

It was my good fortune during my student days at Manchester to hear frequently the late Dr. Alexander Maclaren, who was then in the sunset splendor of his peerless pulpit power. The text from which he preached the last time I heard him was Heb. 7. 2, "King of righteousness, and then also King of Salem, which is, King of peace." With the golden keys of the tried expositor, he unlocked that treasure house and brought out gem after gem of spiritual truth to the joy and uplift of a spellbound congregation.

How is it that expository preaching has well-nigh become a lost art in America as also

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in England and Scotland? Some blame the *zeitgeist*, the spirit of the age, which, like the men with the battle axes in Ezekiel's vision, mows down everything which seems to it not to have the hallmark of permanent value stamped upon it. It is very unsafe to take the judgment of the *zeitgeist* on all things. Moreover, it does not follow that the creation of new forms in music, art, and poetry must be accompanied by the casting aside of the old as useless. The new musical idiom of Maurice Ravel can be enjoyed on the same program as the masterpieces of Bach and Beethoven. D. H. Lawrence can express beautiful things in imagist poetry; but so also can Edwin Arlington Robinson sing beautiful songs in using forms consecrated by long use. The "*ministerium verbi divini*" cannot be confined to any one particular form of preaching; it is too high and rich a sacrament for that. Our plea for expository preaching is made, not that it may become the sole way of presenting divine truth, but that a method which has had such rich results in the past history of the church may find a place in the pulpit of to-day.

Some maintain that this decline is due to the dullness of our commentaries. Avoiding the real difficulties, they lose themselves in trivialities and arid technicalities; and, above all,

they lack spiritual insight and intimacy with the practical needs of the preacher. Such a commentary was that of which E. F. Benson writes in his novel, *David Blaize*. David's father was a notable commentator on the obscurities of the Epistles of Paul; his erudite work on the Epistle to the Galatians was so difficult of comprehension that the most advanced ecclesiastical scholars of the day had been known to turn back with a sense of relaxation to the text of the Epistle after a study of his exposition of it, since nothing that Saint Paul wrote could possibly be so hard to understand as Dean Blaize's explanation of it. It would be easy to name many commentaries the authors of which do not give one the slightest impression of having been inside a pulpit, or to have any regard at all for the practical needs of the working pastor. There is a great need for a modern Chrysostom or a Bengel.

Is the loss of expository preaching, we wonder, due to the application of the scientific historical method to the content of the Old and New Testaments? We cannot, for example, take any great number of the incidents in the lives of Elijah and Elisha, many of which are legendary in character, and preach from them as our fathers did. Yet back of the legend

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often is enshrined some deep spiritual truth, which we must rescue and present to our congregations. "If the church would make new conquests," said Rudolph Otto, "it must decide to modernize and set free the spirit from its accidental, historical form. The church must here be the leader and not wait lingeringly until the form is broken from outside. She must introduce in her teaching the ideas of sagas and legends and distinguish them from history, and must show that in the mythical creations of the popular spirit divine spirit and eternal truth are effective. It must so preserve the abiding, edifying value of holy tradition, and make it clear to everybody how it is conditioned by history." Modern scientific criticism as applied to the books of Jonah, Daniel, and the major and minor prophets has made them much more preachable. The work that is being done on the New Testament, in separating the permanent from the temporary and in determining exactly the character and worth of the nature miracles and of the fourth Gospel, will in time serve to make these yield more abundantly for the preacher.

Is the loss not more due to a neglect of real Bible study on the part of the modern pastor, owing to the overwhelming demands made on his time? Expository preaching demands close,

prayerful, long-continued research. The diagnosis of the causes of the loss may vary.

In the following studies we hope to kindle in the hearts of some a desire to give this old method a place in their pulpit ministrations. We shall endeavor throughout to observe the golden law of Bengel, that prince among commentators: "An expositor should be like a maker of a well who brings no water into his source, but allows the water he finds there to flow freely without stoppage, diversion, or defilement."

II

A PRAYER OF PAUL'S FOR THE PHILIPPIAN CHURCH

καὶ τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν
ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εὐκρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν
Χριστοῦ, πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ
εἰς δόξαν καὶ ἔπαινον θεοῦ.

—Phil. 1. 9-11.

II

A PRAYER OF PAUL'S FOR THE PHILIPPIAN CHURCH

“AND this I pray, that your love [*ἀγάπη*] may abound yet more and more in knowledge [*ἐπιγνώσις*] and all discernment [*αἰσθήσις*]; so that ye may approve the things that are excellent [*εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα*].” Marginal reading, “prove the things that differ, that ye may be sincere [*ἐιλικρινεῖς*] and void of offense [*ἀπρόσκοποι*] unto the day of Christ; being filled with the fruits of righteousness [*πεπληρωμένοι καρπὸν δικαιοσύνης*], which are through Jesus Christ, unto the glory and praise of God.” (Revised Version translation.) We may paraphrase the prayer thus:

The theme of my constant prayer is that your love—to God, to man, to your Saviour, to the brotherhood—may continue to grow in depth, enriching itself by a knowledge of God and his holy will as revealed in Jesus Christ, and by a spiritual sensitiveness and insight into character, so that you may have an appreciation of all that is excellent and a “perfect openness toward God and man.” May your life be blameless

and full of tender consideration for others, rich with the fruit of moral integrity, in the growing of which Christ plays so great a part. Then your life will magnify God and lead others to praise him, and you will stand at last unabashed before the tribunal of Christ.

Prayer has been beautifully described as the soul's hearthfire. The prayers of Paul, which adorn his correspondence, reveal the warmth and brightness of his spiritual life. His enforced captivity in Rome gave the apostle ample opportunity for fellowship with God and the prayers of the prison house have a remarkable depth, intensity, and range. They are clear mirrors of the simple religious life of one of the greatest souls who ever followed Christ.

This prayer for the Christians at Philippi contains some very rare expressions. A student of the Greek New Testament when he finds an unusual expression is like a botanist who discovers a rare specimen; he holds it long and lovingly in his hand, he converses with it in the hope that it will yield up the secret within it. As a bee alights on a flower and follows the honey-guides until it discovers the honey cells, and fills at the same time the pollen baskets with fresh fragrant pollen, so the preacher of the word must seek to extract the sweet content of these great words and bring freshly

garnered pollen from the rich flowers of divine truth.

The ideal life for which Paul prays for his Philippian converts may well be compared to a graceful tree, the trunk of which is love, ever striking deeper its roots and drawing sustenance from soil and sun. It keeps growing in strength and sturdiness until it throws out the strong branches of knowledge, discernment, sincerity, chivalry, and appreciation of the excellent. Each branch bears continuously the fruit of righteousness because Christ tends the tree with devotion and care. Over the tree, spread like a sapphire canopy, is the clear radiant sky of the glory and praise of God.

LOVE ('Αγάπη)

Paul had thought deeply on the nature of love, that exquisite grace from which everything great, lovely and desirable in Christian character springs. The word *ἀγάπη*, love, was part of the Jewish inheritance of Christianity; but the Christian Church took hold of the word and made it current coin as the expression of God's love to man and man's love toward God and man. It reaches its zenith as the most adequate definition of the moral nature of God in the words "*ὁ Θεός ἀγάπη ἐστίν*, God is love" (1 John 4. 8). It is not too much to say that

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ἀγάπη, as Dr. C. H. Turner asserts, was the first and greatest achievement of Christianity in the sphere of terminology.

It is of interest to trace a little of the history of this important New Testament word. In the Septuagint it occurs nineteen times. In fourteen of the occurrences, eleven of which are in the Canticles, it describes love between the sexes. Twice (Eccl. 9. 1 and 6) the word is in antithesis to "hate." In three instances in the apocryphal books Wisdom and Ecclesiasticus—both of them pre-Christian and Alexandrian—the word has a deeper and more spiritual meaning. For example, "Blessed are they that saw thee and they that are beautified with love" (Ecclesiasticus 48. 11); "the cure for discipline is love of her" (Wisdom 6. 19); and "The faithful shall abide with him in love" (Wisdom 3. 9). In the New Testament the distribution of the word is as follows: Mark, 0; Matt., 1; Luke, 1; Paul, 78; John, 4; 1 John, 18; Rev., 2; Hebrews, 2; 1 Pet., 2; 2 Pet., 2; 2 John, 2; 3 John, 1; Jude, 3. There is no more important word in the New Testament than *ἀγάπη*, "love." Though it would be going too far to say that it was born of revealed religion, in its full connotation it is a word of Christian creation, since in the Septuagint we have only three instances of its use to connote higher

things. Alexandrian Jews led the way in the redemption of this word, whose restricted use made it easier to annex for special purposes. In its full emancipation Paul played a conspicuous part.

In it are three elements—admiration, desire to possess, and the will to benefit—though these are not always emphasized and stressed to the same extent. When man's love to God is spoken of, the first element is prominent and passes into worship and reverence of the most exalted kind. In man's love to his fellows the third element is stressed, the first occupies a secondary position, and the second becomes negligible.

Paul is the great outstanding apostle of love in the New Testament. Witness his many exultant songs in praise of love. To examine the words that he uses in conjunction with it is an instructive study. The adjectives *ἀνυπόκριτος* (Rom. 12. 9; 2 Cor. 6. 6), without hypocrisy, and *γνήσιος* (2 Cor. 8. 8), genuine, attached to love show that Paul felt that Christians should ever guard their affections from unreality and pretense lest they profess love and be complete strangers to the genuine emotion.

What an interesting array of verbs does this master of language impress into service to act as "bright harnessed angels in order serviceable"

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to set forth the glories, in the first place, of God's love to man. "The love of God hath been *shed abroad* in our hearts," said the apostle to the church at Rome (Rom. 5. 5). The Greek verb *χέω*, rendered "shed abroad," was one descriptive of the falling of showers of rain. The experience of God's love to Paul was like a gracious spring shower, falling gently upon a dry, barren ground, quickening it to life and fertility. "The love of Christ *constraineth* us," affirmed the apostle to the Corinthians. The Greek verb here used is *συνέχω*, which to the Greeks had quite a variety of meanings, such as the drilling of troops by a commanding officer, the preserving of social and political order, the rhythmic pulling together of rowers, and the possession of persons by a consuming passion, as, for instance, fear or enthusiasm. The love of Christ had rallied the disorganized, drooping forces of Paul's life, and had galvanized them into life, unity, and power. "Who shall separate us from the love of Christ?" Paul exultantly cried in the climax of his great eighth chapter to the Romans. The verb *χωρίζω*, "to separate," reveals the hidden strength and energy latent in love. Not all the sinister, powerful combination of affliction, misfortune, persecution, hunger, penury, sword can break the

strong cordon of God's love that encompasses his life. Neither death nor life, nor any hierarchy of spirits, nor fate itself, can make any inroads against the battlements of the love of Christ.

The incomparable character and surpassing glory of this grace are vividly set forth in Paul's declaration of "the breadth and length and height and depth" of the love of Christ which passeth knowledge (τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ) (Eph. 3. 19). In the presence of Christ's love Paul is conscious that he is face to face with something incommensurable, the magnitude of which can be gauged only by the combined efforts of all the saints. It is high (ὕψος) because it comes from God; it is deep (βάθος) because it despairs of no one and can lift the worst and basest; it is broad (πλάτος) because it surpasses the measure of man's mind; and it is long (μῆκος) because it embraces the whole of mankind.

In the second place, equally forceful are the words descriptive of man's love to God and Christ. "Love is the *fulfillment* of the law (Rom. 13. 10). The Greek word rendered "fulfillment" is πλήρωμα, a word which has been the subject of much controversy among critics. Here it has the active meaning of πλήρωσις, "a filling up." Law is the earthen vessel, love is

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the treasure that fills it. Law is the empty jar, love is the wine of life. Law is the strict measurement, love is the measure pressed down, shaken together, and running over. "All that the law really requires as an expression of the will of God, when seen by eyes made discerning by experience, is love; and he who loves fulfills the whole law."¹ Love, again, is that power which energizes and quickens faith, enabling it to translate that ardent devotion to Christ, which is its very soul, into the service of others. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working [ἐνεργουμένη] through love." It is that gracious quality which enables its possessor to play the part of a devoted, loyal servant ever ready and willing to do the most menial tasks, "Through love be servants (δουλένετε) one of another."

Writing to the Ephesians, Paul uses the two verbs ριζόω, to root, and θεμελιόω, to lay a foundation—"rooted and grounded in love"—the former to show that love is the rich soil in which the seeds of truth come to full flowering, and the latter to show that love is the solid foundation on which the house of life can be securely built (Eph. 3. 17).

With what a rich galaxy of verbs does Paul

¹ Burton's *Commentary on Galatians* 5. 14.

celebrate ἀγάπη in the lovely hymn of love which he composed for the church at Corinth. A paraphrase of the hymn will perhaps best serve to bring out their true significance. Love is always calm and self-possessed (μακροθυμεῖ); is unfailingly kind in disposition (χρηστένεται); is purified from all envy (ὁν ζηλοῖ); love never struts about in proud display (ὁν περπερένεται), nor does she swell up with pride and arrogance (ὁν φυσίουται); love shrinks from all unchivalrous conduct (οὐκ ἀσχημονεῖ), and is a complete stranger to the spirit of selfishness (ὁν ζητεῖ τὰ ἑαυτῆς); all foolish angry outbursts she avoids (ὁν παροξύνεται); over the wrongs and injustices of men she grieves bitterly (ὁν χάιρει ἐπὶ τῇ ἀδικίᾳ), but is overjoyed in the presence of all true dealing (συνχαίρει δε τῇ ἀληθείᾳ); love is unfailingly tolerant (πάντα στέγει); unfailingly trustful (πάντα πιστένει); unfailingly hopeful (πάντα ἐλπίζει); unfailingly strong (πάντα ὑπομένει); love never loses its fragrance and beauty (ἡ ἀγάπη οὐδέποτε ἐκπίπτει), reading with certain manuscripts ἐκπίπτει, for ἐκπίπτω is sometimes used of the fading of flowers.

In this prayer for the Philippians the verb used with love is περισσένω, "to abound," a favorite word of the apostle's, which perfectly expresses his passion for progress in the quest for excellence. "This I pray, that your love may

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abound." Love must abound. Our English word has the picture of the sea in it, and is especially fitting to designate love which must like a swelling tide fill every inlet and creek in our lives so that there will be no room for any malice, hate, and ill will. Love is a quality which must be ever on the increase, flooding every part of our life and ever widening the scope and range of its activity. "*Sola caritas non admittit excessum*," love alone does not admit of excess, was one of Bacon's sayings; and of Paul's love Bengel says, "*Ignis in apostolo nunquam dicit, 'sufficit,'*" the fire of love in the apostle never says, "It is enough." This love, awakened in Paul by the consciousness of Christ's love to him, had such amazing results in his own moral and intellectual life that he could covet or desire nothing better for his friends in Philippi than an ever growing measure of this glorious spiritual grace.

KNOWLEDGE (Επιγνώσις)

The full tide of love is reached in "knowledge." While the distinction between γνώσις, "knowledge in process of being acquired," and ἐπιγνώσις, "full, complete knowledge," may obtain in a few places in the New Testament, the force of the preposition ἐπι is rather directive, conveying the thought of knowledge acquired

by concentration on a person or by limitation to a restricted field. It is the knowledge of the specialist, not that of the encyclopædist. Usually the word does not stand alone as in this passage, but has as its object—God, expressed in Eph. 1. 17 and Col. 1. 10 and implied in Col. 3. 10; the will of God, Col. 1. 9; the Son of God, Eph. 4. 13; every good thing, Philem. 6; truth, Heb. 10. 26, and four times in the Pastoral Epistles (1 Tim. 2. 4; 2 Tim. 2. 25; 3. 7; Titus 1. 1). Sanday and Headlam bring out the significance of the word in their paraphrase of Romans 1. 28, "They refused to make God *their study*." Doctor Lock, commenting on the word as it occurs in the Pastoral Epistles, is of the opinion that it emphasizes the intellectual aspect of knowledge, the phrase "knowledge of truth" having become a technical term for the intellectual acceptance of Christianity.

It found a place also in the vocabulary of the popular philosophers of the day, as, for example, in Epictetus: "Ah, what a misfortune! a man has received from nature measures and standards for the discovery (*ἐπιγνώσις*) of truth and then does not go and take the pains to add to these and to work out additional principles to supply the deficiencies, but does exactly the opposite, endeavoring to take away and

destroy whatever faculty he does possess for the discovery (*ἐπιγνώσις*) of the truth."

Paul, in his use of the word, was surely influenced by its significance in the Septuagint, where it invariably refers to knowledge of God. "Then shalt thou understand the fear of the Lord, and find the *knowledge* of God" (Prov. 2. 5). "The Lord hath a controversy with the land, because there is no *knowledge* of God in the land" (Hos. 4. 1). "My people are destroyed for lack of *knowledge*" (Hos. 4. 6). "I desire mercy and not sacrifice, and the *knowledge* of God more than burnt offerings" (Hos. 6. 7). In all these instances the Septuagint has *ἐπιγνώσις*. The word, for the most part, in the Pauline correspondence is used to denote a knowledge of the mind and heart of God and the expression of his will in the person and message of his Son.

The strength and loyalty of Christian character depend upon a growing knowledge of God and of spiritual truth. The one thing lacking in Paul's fellow countrymen's zeal for God was that it lacked this knowledge. They had a zeal for God, but not according to knowledge (Rom. 10. 2). Paul, like the author of the Hebrews, was deeply conscious of the truth that failure to take any interest in the higher ranges of the Christian faith is usually followed

by a loss of interest in the more elementary aspects of that faith, "For when by reason of time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food" (Heb. 5. 12). "Solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil" (Heb. 5. 14). After a visit to the Society of Methodists in Norwich, John Wesley wrote in his diary, "I find no people like those of Norwich; they are eminently unstable as water. Last year we had two hundred—sixty-nine are gone already. What a blessing is knowledge when sanctified! What stability can be expected without it? Let their affections be ever so lively, yet what hold can you have on a people who neither know books nor men, nor themselves, nor the Bible, neither material nor spiritual things."

ALL DISCERNMENT *Ἀισθήσεις*)

May your love abound too in all discernment. This is the only occurrence in the New Testament of *Ἀισθήσεις*, translated "discernment"; the nearest approach to it is *Ἀισθητήριον*, the faculty to distinguish between good and evil, translated "the senses" in Heb. 5, 14. It is

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interesting to note what the various translators have done with this word. The Vulgate has "sensus," a word often used with "communis"—our "common sense." Can *πᾶσα αἰσθήσις* be the Greek equivalent for "common sense"? Luther has "*erfahrung*"; Moffatt, "insight"; Goodspeed, "perfect insight"; Loisy, "intelligence"; Weymouth, "keen perception"; Dibelius, "*verstandnis*," O. Holtzmann, "*empfindung*."

As with so many words in the New Testament, two streams of influence have affected its meaning. From its Greek parent, the word has in it the idea of perception, a high degree of sensibility to the spiritual world by which we are encompassed. Its opposite is *ἀγνοσία*, "Some have no knowledge (*ἀγνοσίαν*) of God"; "Some of you are insensible to God" (Moffatt); 1 Cor. 15:34, *ἀγνοσία* denotes that insensibility of heart and mind which deprives us of communion with God and spiritual things. An interesting suggestion to explain how birds find their way to the same locality year after year has been made by a naturalist: he suggests that each locality has its own peculiar, distinctive radioactive influence, to which the bird is specially attuned. The attuning of human life into harmony with the spiritual realm, with all its beauty and wonder, is the "discernment" for

which Paul prays. On the other hand, its meaning here has been influenced by the Old Testament. The Hebrew word "*daath*," for which *ἀσθήσεις* is the translation in twenty-two passages in the Septuagint, is used as a parallel for "*chakmah*"—wisdom or skill in technical work, wisdom in administration, that acumen and insight which enables man to deal with men and situations of a peculiarly difficult character. Paul himself possessed a wonderful practical knowledge of men and affairs, which enabled him to deal successfully with delicate, difficult situations at Corinth and Galatia. He could, with unerring insight, penetrate into the heart of a complex situation and give directions for its immediate solution. "To the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some" (1 Cor. 9. 20f.). "If you want that success in life which comes from the affection and confidence of your fellows," wrote Joseph Conrad in *The Mirror of the Sea*, "then

with no two men, however similar, can you deal in the same way. To deal with men is as fine an art as to deal with ships. Both men and ships live in an unstable element, are subject to subtle and powerful influences, and want to have their merit understood rather than their faults found out."

Paul recognized that both qualities, spiritual sensitiveness as well as the ability to understand men, to interpret perplexing situations, were needed by the Christians of Philippi. Are they not equally needed by Christian people to-day?

APPRECIATION OF THE EXCELLENT

(*Εἰς τὸ δοκιμάζειν τὰ διαφέροντα*)

The two Greek verbs in the above phrase are capable of at least two meanings. The prevailing meaning in the New Testament of *δοκιμάζειν* is "to test," or "to prove." There are passages, such as 1 Cor. 16. 3, "whomsoever ye shall approve," where the emphasis is on the result of the proving, consequently the word admits of either of two translations: to test or to appreciate after testing. The other verb—*διαφέρω*—can mean either "to distinguish [and differentiate]" or "to excel." The whole phrase, then, can mean (a) "to test the things that differ" (Revised Version, margin), or "to appre-

ciate moral distinctions" (Twentieth Century translation). The adoption of this translation implies that Paul is desirous that his converts should have the power to draw a clear line of distinction between good and evil, the noble and the base, the edifying and the degrading; that to them the foul should never be fair nor the fair foul. This is in harmony with an unwritten saying of Jesus, "Show yourselves approved bankers, rejecting the counterfeit and holding fast the sterling," and reminds us of the command given to Jeremiah, "If thou remove the precious from the common, thou shalt be as my mouth, they shall come to thee but thou shalt not return to them." It is this haziness in making moral distinctions that the prophet Isaiah complains of in his well-known words, "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter" (Isa. 5. 20). Paul gives a tragic description of the moral perversion of society in his day, when some professing themselves to be wise became fools and exchanged the truth for a lie (Rom. 1. 21). This power of discrimination is man's glory,

"And man alone doeth,
What else doeth none;
'Tis his to distinguish,

To choose and to judge.
 He can to the moment
 Eternity lend."

(b) Taking the alternative meaning of these two verbs, the phrase, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, becomes in English, "the appreciation of the excellent," and in Phil. 4. 8—a green pasture with fragrant flowers to the student of language—we have Paul's analysis of true culture.

"*Whatsoever things are true (ἀληθῆ).*" These were the sincere utterances of brave, strong men, the prophets and poets of his own race and the philosophers and poets of Greece who had given to the world words of profoundest wisdom; and pre-eminently the sayings and parables of Him who was himself the Truth. Paul, if he lived in our day, would be broad-minded enough to include under the word "true" the declarations of philosophers, scientists, prophets, and poets of other races, who have pushed further the horizons of truth. "*Whatsoever things are honorable (σεμνά).*" Within the amplitude of the word σεμνός, a modern Christian could place the Parthenon in Athens, the Minster in York, the Phædrus of Plato, the Agamemnon of Æschylus, the "Paradise Lost" of Milton, the "King Lear" of Shakespeare; for it stands for those things which are noble, solemn, grand,

august, majestic, whatever makes demands upon our imagination. It embraces all those sublime accomplishments of the human soul in art, music, architecture, and poetry, in the contemplation of which man is inspired with a sense of solemn awe and deep reverence akin to worship. "*Whatsoever things are just (δικαία)*"—all those records that tell of man's passion for justice and humanity, the travail of Jesus for men's liberty, the heroic devotion of a Lincoln or a Wilberforce for the emancipation of the slave, the self-sacrifice of John Howard for suffering prisoners, the passion of Jeremiah for true religion, the vehement yearning of an Amos for justice and righteousness. "*Whatsoever things are pure (ἁγνά)*." This word on the lips of a Christian man had a far deeper connotation than when used by Greek or Roman. From the day when Jesus pronounced his benediction upon the pure in heart, the grace of purity had a very distinctive place in the life of the Christian people. They have ever been the stout guardians of all that fosters the love of purity among men, and the resolute foes of those insidious poisonous influences that endanger and degrade life. "*Whatsoever things are lovely (προσφιλή)*." How rich is our heritage of things that are lovely!—the sweetness of the morning, the colorful, tuneful days of spring, the music of

a moorland stream, the solemnity of a starlit night, the simple lyrics and songs of poets, the winsome faces of little children, the lives of splendid men and women who have made "their moral being their prime care"; and, transcending all, He who was without guile, God's Holy One, whose purity of heart enabled him to have unbroken fellowship with God. "Whatsoever things are of good report (ἐύφημα) and whatever is in any way praiseworthy (ἐπαινος)." Here the apostle is thinking of all those things which merit applause and are the objects of praise and recognition. The word could very appropriately be used of the classics in the field of music, art, and biography—those things which have stood the test of centuries and constitute the rich treasures of mankind. In a recent address on "Life and Literature" the Archbishop of York said: "I must confess with the greatest possible sincerity my gratitude to literature for the constant solace, strength, and refreshment which it has brought in the midst of the burdens and cares of public life. That is why I rejoice to be in the company of those who have gained from literature, especially classical literature, some sense of proportion, a standard of values, and a profound respect for the truth of words." Lastly, for the attainment of true culture, Paul enjoins medita-

tion on the things that have "virtue" (*ἀρετή*). By this noble word the Greeks denoted goodness, excellence of any kind, especially excellence exemplified in deeds of bravery and valor. A mob on one occasion had broken up a meeting of John Wesley's so that his life was in danger. "From the beginning to the end," he said, "I found the same presence of mind as if I had been sitting in my own study. But I took no thought for one moment before another, only once it came into my mind that if they should throw me into the river, it would spoil the papers in my pocket. For myself I did not doubt I should swim across, having but a thin coat and a light pair of shoes." Such absence of fear in the presence of danger showed virtue, in the Pauline sense of the word. In thus urging the Christians to dwell on the excellences of the Greek word, Paul made a valuable contribution to one of the problems of civilization—the problem of "how"—using the words of S. H. Butcher—"to harmonize perfectly the dominant Hebrew idea of a divine law of righteousness and of a supreme spiritual faculty with the Hellenic conception of human energies manifold and expansive, each of which claims for itself unimpeded play; how life may gain unity without incurring the reproach of one-sidedness; how, in a word, religion may be combined with culture."

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It is not, perhaps, inappropriate to quote here a modern poet's analysis of the things that are excellent.

“The grace of friendship—mind and heart
Linked with its fellow heart and mind;
The gains of science, gifts of art;
The sense of oneness with our kind.
The thirst to know and understand—
A large and liberal discontent—
These are the gifts in life's rich hand,
The things that are most excellent.”

Many modern translators, for example, Leitzmann, Dibelius, Moffatt and Goodspeed—on the ground of some examples in the essays of Plutarch, where the words *τὰ διαφέροντα* mean “what is essential and vital,” have translated this phrase in Paul's prayer, and in Rom. 2. 18 (the only other passage in which the expression occurs) by “a sense of what is vital.” Such a sense of what is vital is greatly needed amid the complexities and confusions of the age in which we live. It is so easy to be sidetracked into the narrow byways of nonessentials which lead nowhere, and to miss the highway of essentials by which man reaches the destined goal and makes contributions to the welfare of mankind. With what absolute inerrancy did Jesus concern himself with those vital issues which concern the soul-life of man!

THAT YOU MAY BE SINCERE (Εἰλικρινής)

The etymology of the Greek word *εἰλικρινής* is doubtful, but Moulton and Milligan incline to the old derivation from *εἰλη*, sunlight, and *κρίνω*, to test, examine. If we accept this derivation, sincerity is, then, that which can stand the test of sunlight. While there may be doubt concerning the etymology of the word, there is no doubt about the perfection of Thomas Hill Green's definition of it as "perfect openness toward God and man," or that Shakespeare has expressed its worth in his well-known words,

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

The significance of the word is seen in Paul's use of it in 1 Cor. 5. 8: "Our passover hath been sacrificed, even Christ; let us keep the feast not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." The life of the Christian is to be a continual festival of gladness, entirely purged of every taint of evil and insincerity. Defending himself against the charge of fickleness and of not knowing the difference between yes and no, which the Corinthians had brought against him, Paul sternly asserted that his conduct had been marked by that reverence and

sincerity that God reveals in his dealings with men. The apostle's busy life had produced in him a sturdy honesty and sterling integrity of character which manifested themselves in an intense aversion to fickleness and duplicity of spirit.

BEING VOID OF OFFENSE

The Greek word *ἀπρόσκοπος* can have either a passive or an active meaning. If the former is adopted, Paul's desire is that the Philippians should not be a cause of stumbling to themselves, that their conduct should be irreproachable and blameless, which meaning is preferred in this passage by Liddell and Scott, Loisy, Goodspeed, and the Twentieth-Century New Testament. In its active sense the word means "causing no stumbling" or giving no offense to others, which meaning Doctor Moffatt prefers and so translates the passage thus: "doing no harm to anyone." Causes of stumbling may be of our own creating. Hence Paul urges the church to form no complexes which would prove to be obstacles and hindrances to its moral progress in the future. They are to see to it that when the new pages for the recording of new experiences and accomplishments are being turned over they do not rest on pages already soiled and stained, lest the

stain and soil show through and mar the clean, white page. But Paul in his prayer is rather thinking of the relations between Christians. Christians must learn to appreciate the weaknesses and limitations of the men and women among whom they live, putting no stumbling-block, as Paul elsewhere expressed it, in the way of Jews or Greeks or the Church of God. His rule was to satisfy all men in all points, aiming not at his own advantage, but at the advantage of the greater number, at their salvation. Arrogant, unchivalrous conduct deeply offended the apostle: "Who is weak and I do not feel his weakness, whose faith is hurt and I am not aglow with indignation?" (Moffatt.)

These strong branches of the tree of character—knowledge, spiritual sensitiveness, appreciation of the excellent, sincerity, chivalry—deriving their nurture and support from the strong trunk of love, must bear and *keep on* bearing the fruit of righteousness through Jesus Christ. Paul has used here the perfect tense *πεπληρωμένοι*, in the use of which he always showed considerable insight and by which he conveyed the permanent values of truth. The Greek imperfect tense is like the fountain sparkling with life and motion, the aorist is like the pool circled and complete, the perfect

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tense is like the river which begins its course in the distant hills and flows on to the sea. Paul frequently uses the perfect tense when he speaks of the cross and resurrection of Christ and of the new status of the Christian with God. Fruitfulness must be a *constant* characteristic of the genuine Christian. Like the trees on the banks of the river of water of life, he must yield his fruit every month of the year. Whenever Paul uses fruit (*καρπός*) in a figurative sense, it is always in the singular, to emphasize the fact that Christian character is a harmonious whole, a perfect unity. All the graces must be present in the perfectly balanced character. This fruit must be righteous also; life must conform to the highest standards of ethical conduct set by God. And this is possible and attainable because of the church's communion with the spirit of the living Christ.

The final goal and aim of life is the praise and glory of God (*εἰς δόξαν καὶ ἔπαινον Θεοῦ*). "Whatever ye do in word or deed, do all for the glory of God," was the inspiring motto which spurred on the apostle. All individual and corporate action should be inspired by the ideal of "the utmost for the highest." J. Sebastian Bach adorned the title-page of one of his choral symphonies with the words: "For the glory of the most high God and for the instruction of

my neighbor." Doctor Schweitzer, his eminent biographer, says of him that "his artistic activity and his personality were based on piety. For him art was religion and so had no concern with the world and with worldly success." This significant sentence from a letter of Bach's admirably illustrates his high idealism: "Like all music, the figured bass should have no other aim than the glory of God and the recreation of the soul; where this is not kept in mind, there is no true music but only an infernal clamor and ranting." If this is so in music, how much more so in life and character! If the aims of life are self-regarding and individualistic, it becomes harsh, discordant, and devoid of true joy and gladness; but if God is the center of all our activities, our life will become a song and we shall "make melody with our hearts unto the Lord."

III

THE WEAPONS OF OUR WARFARE

ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, | ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, | ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι Ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, | ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν.

—2 Cor. 6. 4-7 (R.V.)

III

THE WEAPONS OF OUR WARFARE

“BUT in everything commending ourselves, as ministers of God, in much patience, in afflictions, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness—on the right hand and on the left” (2 Cor. 6. 4–7, R. V.).

Paraphrase: In every detail of life prove yourselves to be worthy of your high calling as servants of God, by courageous fortitude, in the midst of all kinds of adversity: in stern necessities, in tight places, when beaten with rods and cast into prisons, before frenzied mobs and in laborious toil, when bereft of sleep and food; by integrity, by a knowledge of God and the gospel of Christ, by good temper, by kindly disposition, by genuine love, by the Spirit of God, by the word of truth, by the power of God—all these are the weapons to be used in the establishing of a righteous order on earth and are admirably fitted for defensive and offensive purposes.

Paul's experience at Corinth gave him a

vivid sense of the formidable strength of the forces of worldliness and sin which were arrayed against the Christian Church. In his letter to the church at Rome he enumerates the ugly, sinister forces that held this populous center of commerce in their unyielding, powerful grip and which had entrenched themselves by gaining the sanction and support of the influential centers of idolatry, such as the temple of Aphrodite. Against these embattled hosts of iniquity Paul was resolved to lead forth the Christian hosts of the city. It was natural that this spiritual leader and general should conceive of the church as a camp, just as the monks of the Middle Ages conceived of their monasteries as fortified outposts of Christendom—*claustra castra* ("the cloister is the camp"). The Church of Jesus Christ must hurl back these defiant enemies of righteousness which stand in the way of the onward march of the people of God. In the words that stand at the head of the chapter Paul sounded forth a message of no uncertain sound to rally the Christian hosts of Corinth and to rouse them to go forth into battle.

THE WEAPONS (τὰ ὅπλα)

Before proceeding to discuss in detail the individual weapons, let us consider some of

Paul's general descriptions of the Christian's armor. His weapons are (a) *weapons of righteousness* (τὰ ὅπλα τῆς δικαιοσύνης). The genitive may be regarded as either subjective or objective. If we take it as subjective, these weapons are those that righteousness owns, that it has forged and fashioned on its own anvils as specially adapted to fight its battles against injustice, oppression, and wrong. If the genitive is regarded as objective, the weapons of righteousness are those whose special function it is to establish righteousness on earth, to found an order of society in which justice shall be enthroned and the rights of all classes in the community shall be given just consideration. Doctor Sanday, commenting on the same phrase occurring in Rom. 6. 13, suggests that the genitive is qualitative and that the Christian's weapons are therefore those "of a righteous temper."

These *weapons are* (b) *for the right hand and for the left hand*, for offense and defense; weapons to attack and weapons to quench the fiery darts of the evil one. Paul knew full well that there were many occasions when the church must be on the defensive, to guard the sacred deposit intrusted to her keeping and to protect her sacred heritage from vandal hands. He was also well aware that offense

is the best defense and that the church must be aggressive.

These weapons of righteousness are also (*c*) *weapons of light* (τὰ ὅπλα τοῦ φωτός), Rom. 13. 12. The Christian's God is a God of light in whom is no darkness at all; his Saviour and Lord is the "light of the world, which shineth in darkness, and the darkness overcame it not"; the Christian himself is "translated from darkness into the most marvelous light," and henceforward stands in the midst of men as a "son of light." Paul rightly describes the equipment of the Christian as "weapons of light," thereby indicating that in their warfare against sin the aims and motives of Christ's followers must be free from all that is dubious, deceitful, and dark, with ideals ever lofty and crystal clear. Never must they resort to the poison gas of base innuendo or to the liquid fire of misrepresentation and malice in their efforts to promote the cause of righteousness among men.

To the Corinthians Paul describes these weapons of the Christians' warfare as (*d*) not "of the flesh, *but mighty* before God (δυνατὰ τῷ Θεῷ) to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God and bringing every thought into captivity to the obedience of Christ" (2 Cor. 10. 4f.).

These spiritual weapons are not subject to decay, but are charged with divine strength and are thus capable of pulling down strongholds (ὀχυρωμάτα) of lust, such as the temple of Aphrodite, with its one thousand courtesans, and strongholds of "imagination," of false ideas (λογισμοὺς); those cynical theories of life and society, excluding the thought of God and wholly materialistic, and regarded by Paul as ramparts or "high things designed to resist the knowledge of God," that spiritual interpretation of life, put forth in the gospel of our Lord Jesus Christ. These are the weapons which will bring every thought into captivity to the obedience of Christ. Every true thought in the field of science, social theory, ethics, and philosophy must be baptized into Christ and be made to serve the interests of his kingdom. Toward the end of the first Christian era this was done by a great genius of the Christian Church, who captured the "logos" category and made it a servant of the Christian message to introduce the thought of Jesus into the educated world of his day. Similar captures must be made in the philosophical and scientific worlds of every age to win for Jesus the educated and thoughtful.

Returning to the passage under special discussion, for the purpose of clarity let us divide

the long list of spiritual weapons into three classes. A. *Weapons of Character*, embracing endurance (ὑπομονή), pureness (ἀγνότης), patience (μακροθυμία), kindness (χρηστότης), genuine love (ἀγάπη ἀνυποκρίτος). B. *Weapons of Thought*: knowledge (γνώσις), the word of truth (λόγος ἀληθείας). C. *Weapons of the Spirit*: the Holy Spirit (Πνεῦμα Ἅγιον), the power of God (δυνάμις Θεοῦ).

A. WEAPONS OF CHARACTER

(a) *Endurance*: ὑπομονή. The weapon "endurance," to which Paul prefixes the adjective "great" (τολλή), is one deserving close and careful examination. This queen of the graces, as Chrysostom called it, is mentioned rarely by classical writers, but it has a place of great prominence in biblical literature. For example, in the Septuagint the word is found twenty-five times, of which sixteen are in Ecclesiasticus and 4 Maccabees. It is often the equivalent of the Hebrew words *miqueh*, *tiquah*, generally translated, "hope."

The probable origin of the Semitic word is a root, meaning "to twist, to stretch." Its use was extended to the tension of endurance and in Arabic and Syriac this same root means "to be strong, to endure."

A study of the word in the Septuagint passages shows that it has various shades of

meaning. The Hebrew word rendered in Jeremiah and Psalms by *ὑπομονή* is translated in the Revised Version by the word "hope"; for example, Jer. 14. 8 and 17. 13, the Revised Version has "O hope of Israel" (LXX, *(ὑπομονή Ισραήλ)*), and in Psa. 39. 7, Revised Version, we read, "and now what is my hope" (LXX, *τις ἐστὶ ὑπομονή μου*). In the book of Ecclesiasticus, where the word occurs five times, the Revised Version translates it in four instances "patience;" for example, Ecclesiasticus 2. 14, "Woe unto you who have lost your patience"; in the other instance, 38. 27, the translators use the word "diligence." In 4 Maccabees, where the word occurs eleven times in all, it is associated with the Greek words *ἀνδρεία*, "manliness"; *κακοπαθεία*, "patient endurance"; and *ἀρετή*, "active excellence," all of which are employed to describe the signal bravery and stout-hearted resistance of the Maccabean soldiers against their oppressors. For example, in 4 Maccabees 1. 11, "when the tyrant Antiochus beheld their courage and their valor and their heroic fortitude (*ὑπομονή*) in severe trial, he proclaimed to his soldiers their gallantry (*ὑπομονή*) as something which they should imitate."

We meet with the word in the New Testament thirty-two times, sixteen of which are found in writings attributed to Paul; the re-

maining sixteen are distributed over the other New Testament books. It is often associated with *μακροθυμία*, for which, as well as for *ὑπομονή*, the Revised Version translators sometimes use "patience." However, a distinction is usually drawn between them: *ὑπομονή* denotes that steadfastness of spirit displayed under such trying circumstances as affliction, grief, and persecution; while *μακροθυμία* stands for that calmness and equanimity of mind in the presence of exasperating people. In the Pauline Epistles this distinction seems to prevail, but in the Epistle to the Hebrews and in that of James, as Doctor Moffatt points out, *μακροθυμία* is employed to express the tenacity with which faith holds out. As Paul used it, *ὑπομονή*, so difficult of translation into English, denotes that brave constancy of spirit which remains undaunted in the most testing and difficult experiences of life. It is not surprising that Paul should prefix the adjective "great" (*πολλή*) to it in this passage, and *πᾶσα* ("all") in 2 Cor. 12. 12, and in Col. 1. 11, "strengthened with all or with full power." This weapon was Paul's Excalibur, by whose aid he faced triumphantly overwhelming foes and fought his way to victory.

What has the New Testament to teach us concerning this weapon? It teaches that if the

character of the Christian is to be rounded and complete, this noble weapon from the Christian's armory is indispensable and must be in constant use. "Let your endurance (*ὑπομονή*)," says James, "be a finished product, that you may be finished and complete," which is Moffatt's rendering of the Revised Version translation, "And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." It is self-evident that "endurance" in its most perfect form would not alone constitute a finished character. James implies that where there is a perfected "endurance" other graces find opportunity to reveal themselves. The words, "Steady patience is what you need," addressed by the author of the Epistle to the Hebrews to a church showing signs of vacillation in the presence of persecution and adversity, reveal the necessity for this weapon in the life of a church of the first century. In the several analyses of the Christian character that Paul gives—Rom. 5. 3; 1 Tim. 6. 11; 2 Tim. 3. 10; Titus 2. 2 and in 2 Pet. 1. 6—endurance (*ὑπομονή*) is always included as one of the excellences of character to be followed after.

How splendidly did Jesus reveal this quality when he bade the Pharisees "tell that fox," Herod, "I cast out devils and perform cures

to-day, to-morrow and the third day I finish my task. Nevertheless, I must go on my way to-day, to-morrow and the third day, for it cannot be that a prophet perish out of Jerusalem" (Luke 13. 32, 33). The threats of a thousand Herods would not cause him to falter on the high road of duty and service. Wherever men were attacked by disease and molested by devils, the Son of man was always present to lay his healing hand on the fever-stricken brow and to free men from the grip of those fears and superstitions that distressed and darkened their minds. However great and ominous the dangers and perils to which he was subjected, his endurance shone resplendently. "May the Lord," wrote Paul to the church at Thessalonica, "direct your hearts into the love of God and into the patience [*ὑπομονή*] of Christ" (2 Thess. 3. 5). The apostle desired the church to contemplate the soul of the Master, steeled in the impenetrable armor of resolution, encountering the strong onsets of [disappointments, anguish, and discouragement, in order that it too might be clothed in the same redoubtable spirit. Paul himself had done this and his words to his faithful coworker Timothy, "Thou didst follow *my endurance*" (*ὑπομονή*), were no vain boast, for, throughout his crowded missionary career in the populous centers of the Roman

Empire, he had displayed marvelous tenacity of purpose: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil working with our own hands; being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now" (1 Cor. 4. 11-14). However cruel the bludgeonings of fate and however heavy the blows of disappointment and bitter enmity, he marched breast forward, with head erect and unbowed save in the presence of his God.

What are the means whereby the Christian can forge and fashion this weapon for his armory? God and his Christ are its Source. Only those who have intimate and unbroken fellowship with them can ever possess it. In Rom. 15. 5 is the striking phrase, "The God of endurance" (ὁ δὲ Θεὸς τῆς ὑπομονῆς). The genitive is objective and Doctor Moffatt translates, "The God who inspires steadfastness." Again John in his Revelation writes of the "endurance which is in Jesus." When men are convinced that the work in which they are engaged is ordained of God, they become wonderfully resolute and strong and allow no obstacle to hinder them in the fulfillment of their task,

"Take, brethren, as an example of suffering and endurance," said James, "the prophets who spake in the name of the Lord (James 5. 11). Behold, we call them blessed that endured. Ye have heard of the endurance of Job." To the name of Job James might well have added those of Jeremiah and Ezekiel, signal examples of men who have wielded the weapon of endurance. To the former God's promise ran, "I have made thee this day a defended city, an iron pillar, against the whole land; they shall not prevail against thee; for I am with thee to deliver thee." And to him who had to confront an impudent and stiff-hearted people was given the promise, "As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house" (Ezek. 3. 9). On the pages of the book of life are written the names of men and women who by faith in God "subdued kingdoms, wrought righteousness, obtained promises, from weakness were made strong, and waxed mighty in war"; who, like Cromwell,

" . . . through a cloud
Not of war only, but detractions rude,
Guided by faith and matchless fortitude,"

plowed their glorious way to peace and truth.
To communion with God and Christ must

be added a study of the Scriptures. Writing to the Christian church in the imperial city, the apostle Paul affirmed that the Scriptures were written of old for instruction, that from them we might learn endurance (Rom. 15. 4). Familiar acquaintance with the splendid constancy of the prophets, the loyalty and devotion of the psalmists, the forward-looking character of the Maccabees would instill this grace into the hearts of the early Christians as they faced persecution, sorrow, and loss. Every religious movement must acquaint itself with the story of its beginnings, in order to realize its own true spirit, and to be recharged with fresh vigor for advance. It is with this end in view that the author of the Epistle to the Hebrews recalls to the church the men and women whose achievements are recorded in Holy Writ. There is no tonic comparable to biography and history, and all who familiarize themselves with the records of God's people as set forth in the Old Testament find that they begin to share something of their stanchness and gallantry. The Scriptures for us have a wider significance than they had for Paul, since they include that priceless manual of the Christian soldier—the New Testament. Though the smallest of religious classics, yet there is compressed within its pages dynamic energy

of an overwhelming kind. The releasing of this moral force would yield a sufficiency of power to solve all the perplexing problems that confront us to-day and give to the church that moral fortitude which she seriously lacks.

“Trouble (θλίψις) produces endurance” (“persecution only generates fortitude or resolute endurance under trials,” as Doctor Sanday paraphrases the passage), writes Paul to the Romans, referring to that spiritual alchemy taking place in his soul. The soul that is anchored in God and sustained by the example of noble men and women finds that adversity and trial steel the will and gird the soul with resolution to carry on and strike the blow. Paul himself was like a sturdy oak; rough winds and stormy tempests only served to make him stronger and more steadfast. The adversity which shook his nature to its very depths made him strike his roots more deeply and firmly in the great abiding truths, which sustain and strengthen the spirits of men in the hour of trial and testing.

We saw that the Septuagint translators used the word “endurance” (ὑπομονή) for a Hebrew word sometimes translated in our English version by “hope,” and in the endurance of the New Testament this element is present. Paul calls it in his letter to the Thessalonians “the

endurance of hope," (*ἡ ὑπομονὴ τῆς ἐλπίδος*), that is, the endurance which hope inspires. Christian endurance is not blind, but has eyes to see into the future, and its vision brings it strength. While Doctor Coke, one of the pioneers of Methodism in America, was crossing a river in Virginia, his horse was swept from under him by the flood. By good fortune, he was able to lay hold of a floating tree which carried him down on the swift-flowing waters and in time slowly bore him to the bank. But his leg was so jammed by a branch of the tree that he could not dislodge himself. "Here I pleaded with God in good earnest. All my castles I had built for the benefit of my fellow creatures passed in regular array before my mind, and I could not consent to give them up." His was the endurance born of hope.

It is only by endurance derived from God, fed by study of the Scriptures, nourished by adversity and strengthened by hope, that the Christian can bring forth fruit, some thirty, some fifty, some an hundred fold (Luke 8. 15); without it even the soil of a good and honest heart is barren. It is the hall-mark of a life of real goodness. "Endurance produces character"—so Doctor Moffatt translates Paul's words to the Romans (Rom. 5. 4); which passage Sanday translated, "Fortitude leads

on to the approved courage of the veteran." Our Saviour warned his disciples that in this life persecution, imprisonment, and calumny would befall them, but in their *endurance* they would win their souls. What would seem like defeat in the eyes of their enemies would be to them a moral and spiritual victory, a saving of the true life, and happiness hereafter. "Behold, we call them blessed which endured" (James 5. 11). In the day of wrath and righteous judgment of God, God will render to every man according to his works, "to them that *by endurance* in welldoing seek for glory and honor and incorruption, eternal life" (Rom. 2. 7).

THE BATTLEFIELDS OF ENDURANCE

To use for the Greek preposition *ἐν* the English "in" throughout this passage, as the Authorized and Revised Versions do, obscures the meaning. In the paraphrase I have used "in" for *ἐν* when it occurs before plural nouns—experiences of life—and "by" when it occurs before singular abstract nouns—qualities of character. Afflictions, Necessities, Distresses, Stripes, Imprisonments, Tumults, Labors, Watchings, Fastings—all these are battlefields of the soul, in which the weapon of endurance must be ever in the Christian's hand,

(1) *Afflictions* (θλίψεις). The verb θλίβω, from which θλίψις is derived, is common in classical and Hellenistic Greek and was used of a shoe that pinches, or of a breastplate that presses, and hence metaphorically of a way that is confined and narrow (Matt. 7. 14), of subsistence that is scanty, and of affliction and distress. Though the verb is common, the noun is rare.

It occurs frequently, however, in the Septuagint, where it translates no less than thirteen Hebrew words descriptive of such various experiences as the misfortune of famine,¹ the affliction of the Egyptian bondage,² the anguish of exile,³ the horrors of a siege,⁴ the grief of Hannah,⁵ and the great distress of Nehemiah.⁶ In the Psalms it was found a useful word to convey the meaning of the Hebrew word "tsar" containing the idea of binding or tying up, restricting, cramping. Thus in Psa. 4. 1 we have the phrase "when I was in distress," which Doctor Moffatt much more trenchantly renders, "when I am hemmed in." Again in Psa. 9. 9 he translates the same Hebrew phrase by the words "in desperate hours"—a translation which has far more of the force of the original than the "in times of trouble" of the Revised Version.

¹ Gen. 42. 21.

⁴ Deut. 28. 53.

² Exod. 4. 31.

⁵ 1 Sam. 1. 6.

³ Deut. 4. 30.

⁶ Neh. 9. 37.

This word *θλίψις* is frequent in the New Testament also. In the Gospels it denotes the tribulations, the severe trials preceding the Paruosia;¹ the persecutions of those who believe the word;² the labors of childbirth;³ and persecutions generally.⁴ In Acts, Hebrews, and Revelation the word uniformly denotes the severe persecutions through which the early church passed. In James 1. 27 it designates the distress, poverty, and loneliness of widows and orphans.

But our primary concern here is the connotation of the word in the writings of Paul. With him it often means trouble in general (Rom. 5. 3; 8. 35; 12. 12; 2 Cor. 1. 4; 4. 17); or the persecution of the Christians because of their allegiance to the Christian faith (1 Thess. 1. 6; 2 Thess. 1. 4). He uses it too to cover a wide range of personal experiences, such as that prostrating physical weakness which proved such a distressing handicap to him throughout his missionary career;⁵ that anguish and sorrow of spirit which he felt when he realized the malicious suspicions of the Corinthians;⁶ his sufferings in prison;⁷ his financial straits and embarrassments.⁸ In such experiences nothing

¹ Matt. 24. 21; Mark 13. 19.

³ John 16. 21.

⁶ 2 Cor. 2. 4.

⁴ John 16. 33.

⁷ Eph. 3. 13.

² Matt. 13. 21.

⁵ 2 Cor. 1. 4.

⁸ Phil. 4. 14.

avails save endurance. A remarkable use of this word is met with in the Epistle to the Colossians (1. 24), namely, for the agony and distress of Jesus in Gethsemane and on the cross, "I fill up on my part that which is lacking of the *afflictions* of Christ in my flesh."

(2) *Necessities*. Endurance was essential too in "necessities." The Greek word *ἀνάγκη* denoted with the Greeks the ideas of constraint, force, fate, and destiny, or necessity in a philosophical sense. Paul used the word in a meaning approaching this when he spoke of that moral constraint which urged him to preach the gospel, "For necessity" (*ἀνάγκη*) is laid upon me" (1 Cor. 9. 16). It is interesting to note that Homer used the word in this sense in the *Odyssey*. "Strong necessity fills me," said Odysseus, resolving to enter the palace of Circe in quest of his men.¹ It may be that the word suggests here those things from which there is no escape in life, such as facts of race and class, limitations of intellect, natural disposition and endowment. In the Septuagint—where it is the equivalent of seven Hebrew words—it means distresses or afflictions, for example, Psa. 107. 6, "He delivered them out of their distresses"; and in the New Testament it is used of the sufferings experienced by

¹ Book X, line 273.

Christians because of their loyalty and devotion to Christ. It must be that the apostle refers here to the open persecution of the Christians by the enemies of the faith.

(3) *Distresses*. Closely linked with the words "afflictions" and "necessities" is the word "distresses" (στενοχωρία), from which it differs but slightly in meaning. With the Greeks it denoted literally "want of room by sea or land," hence, metaphorically, "any difficulty or distress." In the Septuagint not only are the embarrassments and trials of a siege expressed by the word (Deut. 28. 53), but also inward distress and anguish of spirit (Wisdom 5. 3). It denotes in Paul's letters those crushing, severe distresses of spirit that he experienced as an ambassador of Christ, because of adversity and severe opposition.

(4) *Stripes and Imprisonments* (πληγαί, φυλακαί) were frequently the lot of the apostle and his coworkers. On five occasions the maximum number of lashes allowed by Jewish law were inflicted on him; the regulations did not permit a jailor to inflict more than forty stripes, so to avoid any error, he usually ceased his lashing after reaching the thirty-ninth stripe (Deut. 25:3). As this Second Epistle to the Corinthians was written about 54 or 55 A.D., during Paul's stay at Ephesus, the apostle clearly can-

not be thinking here of his prison experiences at Cæsarea and Rome. It is evident from the use of the word in the plural that Paul had been cast into prison in towns other than Philippi. It is not at all improbable that both at Ephesus and at Lystra he had undergone forcible detention in those unsanitary, dark cells used as prisons in the various towns of Asia Minor.

(5) *Tumult*. Though the word "tumult" (*ἀκαταστασία*) is used elsewhere by the apostle to describe the disorder and confusion created in Corinth by the party-spirit and for the irregularities in the worship of the church, in this passage it doubtlessly refers to the frenzied anger and tumultuous disturbances of a city mob such as Paul encountered in Lystra, Ephesus, and Philippi. On such occasions heroic, noble fortitude was demanded, and this the fearless apostle splendidly displayed.

(6) *Toils*. It is not easy to determine whether Paul, when he speaks of his "toils" (*κόποι*), refers to his hard work as a tent-maker or to hard labor involved in his work as a missionary of the cross. Here it is likely that as in 2 Cor. 11. 23, 27 he is referring to his long nights of toil as a tentmaker to enable him to be independent of the financial help of the churches. Such work in addition to his incessant apostolic labors was

a great strain on an already severely taxed constitution.

(7) *Insomnia and Hunger*. Insomnia and hunger (ἀγρυπνία, νηστεία) added much to the discomforts and hardships of Paul's missionary career. Inability to sleep was a frequent experience (2 Cor. 11. 27). The physical malady from which he suffered much, the smart of his many wounds, the discomfort of the prisons, care and anxiety for the welfare of the churches made sleep often difficult. Actual hunger too in the inhospitable regions of Asia Minor added greatly to the apostle's distresses. To translate νηστεία by "fasting" is misleading, for one might be led to think that voluntary fasting was referred to, when real want of food is what the apostle means by the word—a searching test of his powers of endurance.

(b) *Pureness* (ἁγνότης). As with Galahad, so with the Christian, his strength will be as the strength of ten if his heart is pure. The servant of God in a corrupt society is distinguished by his blameless, irreproachable life. Pureness (ἁγνότης) occurs only in one other passage in the New Testament (2 Cor. 11. 3), where its presence is open to question. Moffatt and Loisy follow the MSS., which omit the word. The associates of words often give us some clue to their inner meaning and the linking of pureness with

ἀπλότης—single devotion—(some manuscripts omit “pureness”) used of a bride’s undivided loyalty to her husband, suggests that pureness is akin to integrity and uprightness.

Though this noun “pureness” is not found in the Septuagint or in classical authors and only once (at most twice) in the New Testament, the adjective “pure” (*ἁγνός*) is quite common in all three. In classical Greek it was employed of places and things dedicated to gods, things hallowed; of divine persons like Artemis and Demeter, chaste and pure; also of persons who were undefiled, guiltless; and in a general sense, pure and upright.

In the Septuagint, as the equivalent of the Hebrew word *tahor*, the adjective describes metals free from dross, land free from corpses, the heavens free from clouds, a temple free from unclean things, and a priesthood from which alien blood is excluded. In a metaphorical sense it describes speech free from all that is base and low, and men who led a morally spotless life.

The New Testament writers use the word with quite a variety of meanings; for example, of the honesty of the Corinthians: “Ye have shown yourselves *clear* in this matter” (2 Cor. 7. 11); the purity of the virgin (2 Cor. 11. 2); the wisdom that is from above (James 2. 17);

and in a general sense, such as when Paul enjoins Timothy to keep himself pure and urges the Philippians to include the pure things (*ἀγνά*) among the objects of contemplation.

When Paul appeals to the church at Corinth to commend the gospel by purity (*ἀγνότης*), he implies, in the first place, that they should keep themselves unsullied and stainless from the poisonous miasma, rising as a marshlike mist from many institutions in the city. A spotless chastity in a corrupt city like Corinth had evidential value of a very potent character. In the second place, he implies something deeper, for the word denotes that moral integrity which reveals itself in conduct marked by absolute loyalty to the highest possible codes of ethical honor. It signifies that sterling dependableness, that love of honor always an ornament of great price in the life of every Christian worker.

(c) *Long-suffering* (*Μακροθυμία*). No Christian's equipment is complete without the weapon of long-suffering (*μακροθυμία*). This Greek word, in the Pauline Epistles, as we have pointed out above, denotes the spirit of forbearance and magnanimity shown toward people, especially toward those who have strong scruples and prejudices in reference to nonessentials, and also toward those whose behavior is irritating

and irksome in the extreme. Liddell and Scott, in their lexicon, give only two examples of the noun, one from Menander and the other from Strabo; they give also one citation for the verb from Plutarch. Moulton and Milligan quote a passage from the Greek text of the Apocalypse of Baruch: "For assuredly in its season the wrath will be awakened against thee, which now is restrained by long-suffering, as it were by a rein." This quotation goes to show that the idea of curbing and restraining anger is quite prominent in the word.

The translators of the Septuagint employed the word as the equivalent of the Hebrew expression "*erek aphaim*," which, translated, literally means "to postpone anger." It is one of the regular idioms in the Old Testament to express forbearance and self-restraint, slowness to anger; for example, "By *long-forbearing* there is prosperity for kings and a soft tongue breaks bones" (Prov. 25. 15). We note too that while these translators never used the word "endurance" (*ὑπομονή*) of God, "long-suffering" (*μακροθυμία*) is frequently found to describe the attitude of God to sinful men, for example, "The Lord, a God full of compassion, gracious *and slow to anger*" (Exod. 34. 6). In Prov. 16. 32 the man who has the epithet *μακρόθυμος*, slow to anger, applied to him is

further defined as one who controls his wrath, and in Prov. 14. 17 such a man is contrasted with one who is hasty of spirit (ὀξύθυμος). The close association of the word with mercy is seen in the saying in Sirach 29. 8: "Howbeit, with a man in a poor estate, be long-suffering and let him not wait for thine alms." The passive element of patience is implied in a verse of Baruch 4. 25: "My children, suffer patiently the wrath that is come upon you from God," and in the phrase, found only in the Septuagint, Isa. 57. 15, "He gives long-suffering to the discouraged," while the idea of persistence is emphasized in 1 Macc. 8. 4: "And how that by their policy and persistence they conquered all the place." There are clear signs from these examples that the word μακροθυμία was being used by some writers to convey both the idea of patience in afflictions and fortitude in time of peril.

The New Testament naturally makes use of the word as a fitting expression for the long-suffering of God (Rom. 2. 4), and of the utter patience of Christ (1 Tim. 1. 16; 2 Pet. 3. 15). Paul gives a beautiful definition of the phrase, "forbearing one another in love" (Eph. 4. 2), and includes the grace among the fruits of the Spirit in Gal. 5. 22, and in the Christian's wardrobe in Col. 3. 12. He uses the verb in

his sublime hymn of love, "Love suffereth long," *ἡακροθυμεῖ* (1 Cor. 13. 4). This same verb in 1 Thess. 6. 14 Moffatt translates, "Never lose your temper with anyone." James and the author of the Epistle to the Hebrews use the word with the meaning of steadfastness. Summarizing our enquiry into the word and its uses in biblical literature, we may say that it generally denotes self-control or self-restraint with sometimes the added idea of sympathy and consideration for the despised and needy.

(d) *Kindness* (*χρηστότης*). "To cultivate kindness is a valuable part of the business of life," said Samuel Johnson. When the Greatheart of the apostolic age enumerates the qualities in Christian character which redound to the glory of the early advocates of the gospel, he singles out the grace of kindness (*χρηστότης*)—"that virtuous habit," as Sorley defines it, "which leads a man to seek the good of others, even to the postponement of his private or particular interests and to find his own in other's good." "Kindness," says Findlay, "resembles long-suffering in finding its chief objects in the evil and unthankful, but while the latter is passive and self-contained, kindness is an active busy virtue. She is, moreover, of a humble and tender spirit, stooping to the lowest need, thinking nothing too small in which she may

help, ready to give back blessing for cursing, benefit for harm and wrong. Kindness is the thoughtful insight, the delicate tact, the gentle ministering hand of love."

In his reading of the Psalms in the Greek Bible, Paul must have been impressed by the frequency with which the words *χρήστος* and *χρηστότης* are used of God. "Kind" and "kindness" are, we think, their best English equivalents, though "good" and "goodness" are most often used in the Revised and Authorized Versions. Doctor Moffatt in his translation of the verses where the Septuagint uses the adjective *χρήστος* often employs "kind"; for example, Psa. 86. 5, "Lord, thou art kind and ready to forgive, rich in thy love to all who call on thee." "For kind is the Eternal, his love will last forever, his faithfulness from age to age" (Psa. 100. 5). The Septuagint passages in which the noun occurs Moffatt renders by such words as "right," "goodness"; for example, "Trust in the Eternal and do right" (Psa. 37. 3), where "show kindness," we think, would be a better rendering. "They shall spread the fame of thy great goodness" (Psa. 145. 7), where again, "kindness" would be better. The Hebrew word "*tob*," for which the above Greek words are used, has many shades of meaning ranging

from pleasant and agreeable to the senses, to excellent, kind, benign in character. In the Gospels *χρήστος* is found in Christ's saying about God that he was *kind* to the unthankful and evil (Luke 6. 35), and in his description of his yoke, "My yoke is kind" (Matt. 11. 30), meaning that it confers great blessings and benefits upon its wearer. "Easy" in the Authorized and Revised Versions is an altogether wrong rendering of this adjective.

Paul makes two profound statements about the kindness of God when he affirms that it finds its supreme manifestation in the love and grace of Christ (Eph. 2. 7), in his *kindness* toward us in Christ Jesus; and that it is an active force in the hearts of men striving to produce a change in their moral attitude. "The kindness of God leadeth thee to repentance" (Rom. 2. 4). The present tense here is conative; that is, it denotes purpose, effort, "seeks to lead." A grace, so conspicuous in God, must, like long-suffering, find a place in the character of the Christian, hence it is one of the graces in the fruit of the Spirit (Gal. 5. 22), and is part of the Christian's wardrobe, "Put on, therefore, kindness" (Col. 3. 12). Among Paul's counsels to the church at Ephesus none is more important than the one expressed with such beauty of phrase, "Be ye kind one to

another, forgiving each other even as God also in Christ forgave you."

(e) *Love unfeigned* (ἀγάπη ἀνυπόκριτος). The last, but by no means least, of the weapons of character is "love unfeigned" (ἀγαπή ἀνυπόκριτος), genuine love. Love (ἀγάπη) has already been discussed, so that there is no need to add anything further, though the water in this well is so deep that no single individual can ever exhaust its contents. Men come again and again to this perennial spring and find in it something ever new, fresh, and inspiring. Paul again adds the adjective ἀνυπόκριτος, "without hypocrisy," to "love" in Rom. 12. 9: "Let love be without hypocrisy." This word, as Hort points out, occurs first in Wisdom 5. 18: "He shall array himself in judgment *unfeigned*, as with a helmet," and in Wisdom 18. 16: "Bearing as a sharp sword thine *unfeigned* commandment." The word is rare in classical writers; its presence in the New Testament is due to our Lord's teaching against hypocrisy and to the high standards set up by the apostles. "The sphere of friendship," says Hort in his comment on the word, "is one which is peculiarly liable to be invaded by pretense. Even in very early Christian communities the outward forms of brotherhood might cover a secret growth of hatreds, jealousies, and selfishnesses;

especially when the early fervor had begun to cool."

By the aid of this right-hand weapon of genuine love, amazing victories have been won by the followers of Jesus Christ. Its possession enabled Paul to overcome those deep-rooted racial and religious prejudices so strongly entrenched in his nature. Intolerance, bigotry, and pride it laid low. It made him "a new creation" in which things holy and fair sprang into existence. With this holy weapon he set forth into the heathen world of his day, over-ridden by hate and ill will, tyrannized over by sin in its ugliest form, to capture it for the Lord of love. In this great crusade he was the pioneer of a noble succession of men. There is no greater need in our day of challenge than for men animated and possessed by this all-conquering spirit of love, such a love as William Blake described:

"Love seeketh not itself to please,
Nor for itself hath any care,
But for another gives its ease,
And builds a heaven in hell's despair."

WEAPONS OF THOUGHT. *Knowledge* (γνῶσις)

Word of Truth (λόγος ἀληθείας)

Even character, like patriotism, is not enough. Great as has been the power of integrity, trustworthiness, and purity of life to advance the

kingdom of Christ, its highest victories are attained when character is supplemented and reinforced by knowledge (γνῶσις) and "the word of truth" (λόγος ἀληθείας). Every Christian should be able to give a reason for the faith that is in him. The society into which these early missionaries entered was wideawake intellectually: all sorts of inquiries and questionings were astir in the days when Paul set out to win the Roman Empire for Christ. The Christian Church will always be retarded in its progress and development if it is fettered by ignorance, and Paul rightly added to the weapons of character those of knowledge. One of the Christian's best defenses against the attacks of evil is an enlightened understanding. When Diabolus entered the city of Mansoul his first act was to imprison Lord Understanding. "Diabolus thought not fit to let him abide in his former luster and glory, because he was a seeing man. Wherefore he darkened him, by building a high and strong tower, just between the sun's reflections and the windows of my lord's palace; by which means his house and all were made as dark as darkness itself." Thus imprisoned, said the wise Bunyan, Lord Understanding was rather an impediment than an advantage to the famous town of Mansoul.

(a) *Knowledge.* Twice only do we find

γνῶσις in the Gospels: "to give *knowledge* of salvation to his people" (Luke 1. 77), and in the words of Jesus (Luke 11. 52) addressed to the Pharisees: "You have taken away the keys of *knowledge*." By their intolerance, bigotry, and self-satisfaction the Pharisees had closed their minds to any new light or fresh interpretation of the mind and will of God.

The word is very much more common in the Pauline Epistles, where study of its occurrences shows that it has varying shades of meaning. In the first letter to the Corinthians it is evident that γνῶσις has a specific meaning. A certain section in the church boasted that they all had knowledge (8. 1). They referred to the understanding they had of certain matters pertaining to sacrifices; this kind of knowledge puffed up, said Paul. It is probably this secular kind of knowledge that Paul refers to in chapter 13, verse 9, and which shall be ultimately "done away." More frequently when he speaks of knowledge it is something to be sought after eagerly: a knowledge of Christ such as Paul diffused like a fragrance as he went on his triumphant way in the Roman Empire, and a knowledge of God's glory revealed in the face of Jesus Christ (2 Cor. 4. 6). "The excellency of the knowledge of Christ Jesus" Paul prized as of supreme value, in comparison with which

everything else was utterly insignificant (Phil. 3. 8). When *γνῶσις* is used by Paul to denote that whereby a Christian commends himself, he means by it that fullness of understanding of the Christian message which comes by experience, intuition, and intellectual mastery. This must ever be an abiding possession of the Christian, who by its aid shall advance the cause of Christ among men.

To knowledge, the apostle adds "the word of truth" (*λόγος ἀληθείας*), which Moffatt, we think, inadequately renders "true words." This phrase is found again in Eph. 1. 13, "Ye having heard the word of the truth," (*τὸν λόγον τῆς ἀληθείας*), and here it is defined as "the word of your salvation." Again we meet the expression in Col. 1. 5, "the hope which is laid up for you in the heavens, whereof ye heard before *in the word of the truth* of the gospel." It is maintained by some that when the word *λόγος* in the New Testament refers to the gospel, it is, as in the two verses quoted above, preceded by the Greek article, but in Phil. 2. 16, where the article is absent, the reference is distinctly to the gospel, and it is highly probable in the expression, "holding forth a word of life" (*λόγος ζωῆς*) that here too the gospel is meant.

What a wealth of language Paul uses to set forth the riches of this divine message! It is

“a word of God” (λόγος θεοῦ Acts 4. 31; 1 Thess. 2. 13; 1 Cor. 14. 36; 2 Cor. 2. 7; 4. 2); a “word of the Lord” (λόγος Κυριῶν, 1 Thess. 1. 8); the “word of Christ” (λόγος χριστοῦ, Col. 3. 16); “a word of salvation” (λόγος σωτηρίας, Acts 13. 26); a “message of the cross” (ὁ λόγος τοῦ σταυροῦ, 1 Cor. 1. 18); a “message of reconciliation” (ὁ λόγος τῆς καταλλαγῆς, 2 Cor. 5. 19); and a “message of life” (λόγος ζωῆς, Phil. 2. 16).

This phrase, “the word of truth,” may go back to the words of Jesus to Pilate, “To this end have I been born and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice” (John 18. 37). The prominence given to the word “truth” in the Pauline and Johannine writings is evidence of the emphasis laid on the gospel as a message of truth. The Jesus of the Johannine Gospel is portrayed for us as full of truth, as the bearer of truth to men; it is in the atmosphere of truth that men can worship and adore God (John 4. 23); the truth revealed in the character and ministry of Christ liberates men from sin and falsehood (John 8. 32); and men are sanctified by it (John 17. 17).

The Christians in Ephesus (Eph. 5. 21–24), because they had heard Christ and were taught in him even as the truth is in Jesus, learned

to put away, as concerning their former manner of life, the old man and were renewed in the spirit of their mind and put on the new man, which after God was created in righteousness and holiness of truth. "No view of life," F. R. Barry asserts, "can claim to be scientific which leaves the fact of Christ out of its reckoning. In him the immanent creative purpose flashes out into palpable touch and sight and shows us the fundamental meaning of life. That he is the highest is a judgment of value, a spiritual intuition, incapable of proof in logic. But it is upon this affirmation of faith that the Christian attitude to life is founded."

C. THE WEAPONS OF THE SPIRIT

(a) *The Holy Ghost* (Πνεῦμα Ἅγιον), and (b) *The Power of God* (δύναμις Θεοῦ). He who wields the weapons of character and the weapons of knowledge must be possessed by the Holy Spirit and by the power of God. Paul plants and Apollos waters; but it is God who keeps on giving the increase. Paul seems to use the expressions "the Spirit," "the Holy Spirit of God," the "Spirit of his Son," "the Holy Spirit," the "Spirit of Christ," the "Spirit of him who raised Jesus from the dead," the "Spirit of God," the "Holy Spirit of promise," the "Spirit of Jesus Christ" as though they were

synonymous. In 2 Cor. 3. 17 we also find the interesting equation, "The Lord is the Spirit," which corresponds with the statement in Gal. 4. 6, "the Spirit of his Son." The realization of the risen living Christ brought to Paul a marvelous accession of spiritual power, a new sense of the Spirit of God working in his mind and heart.

The word *δύναμις*, "power," is frequently found in conjunction with "spirit" in the New Testament. It is one of Paul's favorite words to set forth that his work as an evangelist brought him into contact with great elemental forces in the spiritual universe of God. Just as the scientist to-day is increasingly conscious of the magnitude of the forces in the universe so Paul felt that he was handling things instinct with all moral energy and power. The fabric of the universe speaks to him of the creative energy and power of God (Rom. 1. 20); the gospel he proclaims is "a power of God unto salvation" (Rom. 1. 16); the word of the cross to those who are being saved is a *power* of God (1 Cor. 1. 18). The kingdom of God is not in word but in power; that is, it does not consist in theories and speculations, but shows itself in actual practical accomplishment; the resurrection of Christ is one of the supreme illustrations of power (Phil. 3. 10). Paul is simply amazed

that, despite his weakness and limitations, he has become an instrument for the transmission of moral power into the lives of men (2 Cor. 4. 7; 12. 9; 13. 4). His preaching at Corinth was accompanied by marvelous demonstrations of the Spirit (1 Cor. 2. 4); corrupt, sin-burdened lives were redeemed; profligates were restored to lives of honor and purity; a deep impression was made on the surrounding pagan life; all of which revealed the power of God and the presence of his Spirit. It is this power in Christ which strengthens Christian men into all patience and long-suffering with joy (Col. 1. 11).

Joseph Conrad, in his *Mirror of the Sea*, tells of a convoy of vessels returning to England from a long voyage. Near the Azores they suddenly became becalmed. All the vessels were well equipped and splendidly manned, all sails and tackle were in good order; but the living thing that caused movement and progress was lacking. After waiting for a day or so, the wind suddenly arose and all the vessels, large and small, with their precious cargo, went bounding to port. So, if the Church of God is to bear her rich treasures to the great gateways of the world, she must receive the aid of the Spirit of God to give her power and strength.

Ezekiel, after giving a minute and detailed

description of the Temple which was to occupy a place of prominence in the New Jerusalem, realizes that there is one thing lacking to make the new sanctuary complete. Accordingly, he gives us, in chapter 43, the beautiful description of the return of the chariot of the Lord to take its place in the new Temple. "After, he brought me to the gate, even the gate that looked toward the East, and behold, the glory of the Lord came from the way of the East and his voice was like the sound of many waters, and the earth shined with his glory. And he said unto me, Son of man, this is the place of my throne . . . where I will dwell in the midst of the children of Israel forever." It is for a return of this glory that we must pray; for when men are filled with awe and reverence because of the majesty and splendor of God, his work will revive and his church will go forward from strength to strength.

IV
THE NEW MAN

Εἰ οὖν συνηγέρθητε τῷ χριστῷ τὰ ἄνω ζητεῖτε, οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ χριστῷ ἐν τῷ θεῷ· ὅταν ὁ χριστὸς φανερωθῇ, ἡ ζωὴ τῶν ἡμῶν τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἥτις ἐστὶν εἰδωλολατρία, δι' ἧς ἐρχεται ἡ ὀργὴ τοῦ θεοῦ· ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζητε ἐν τούτοις· νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, ὅπου οὐκ ἔστι Ἑλλήν καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ πάντα καὶ ἐν πᾶσιν Χριστός.

Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἁγιοὶ καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραῖτητα, μακροθυμίαν, ἀνεχόμενοι ἀλλήλων καὶ χαρίζόμενοι ἑαυτοῖς ἕαν τις πρὸς τινα ἔχῃ μομφήν· καθὼς καὶ ὁ κύριος ἔχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς· ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος, καὶ ἡ εἰρήνη τοῦ χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε, ὁ λόγος τοῦ ἁγίου· ἐνοικεῖτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νοθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν τῇ χάριτι, ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· καὶ πᾶν ὅτι ἔαν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

—Col. 3. 1-17.

IV

THE NEW MAN

Paraphrase: Since you have experienced so great a moral and spiritual transformation, ever seek after and meditate upon those things that belong to the world of Christ, who is now enthroned at the right hand of God. You have died to the old life and though the full glories of the new life which you live in fellowship with Christ in God are not yet revealed, a day will dawn—the same day that Christ, the source of our new life, is unveiled—when we shall also in glory realize in its completeness the full splendor of our life in him.

Deaden, therefore, all unholy passion within you, which breaks out into the vices of fornication, sexual irregularity, inordinate desire, sordid impulse, and that avarice which introduces strange gods into the temple of the soul. These things you habitually practiced when you lived the life of constant disobedience to the commands of your heavenly Father, and which brought upon you the righteous indignation of God. Strip off, also, all these ugly vices: bad temper, resentment, malicious defaming of others, dishonoring of sacred things,

filthy and lying speech. Having removed from you once for all that old life with its sordid practices, and having clothed yourselves with the new mode of existence, patterned after the character of Christ, you are still to experience a continuous renewal, so that you may gain an ever-growing knowledge of God. In this new life, distinctions of race, ritual, culture and class, which make such deep fissures in the social order, vanish. Christ is the center and circumference of the new man. Since you are men and women chosen by God to live a dedicated life and to experience continuously his love, wear the beautiful garments that adorned the life of the Master: compassion, bountifulness of spirit, the apron of humility, gentleness, composure, which shows itself in patient dealing with others and in forgiveness of any wrong done to you, remembering how graciously Christ forgave you. Complete this attire, as a bride puts on her bridal sash, by putting on the girdle of love, without which there can be no perfection of character.

Let the peace that Christ inspires reign in your souls; harmony and perfect co-operation are the great ideals of your high calling. Put on, also, the singing robe of gratitude. Let the story of Christ's life, death, and resurrection be your constant inspiration, resulting in a

wise ordering of your thought and ways. Be teachers and counselors of others: and with the music of psalms, hymns, and spiritual songs sing unto the Lord with all your mind and will, and do it with perfect taste. Live your life in complete dependence on Christ, so that every deed and word inspired by him will be a pæan of praise to your heavenly Father.

Paul's rule when writing of the "*new man*" (Eph. 2. 21), "*new creation*" (2 Cor. 5. 17; Gal. 6. 15); "*newness of life*" (Rom. 6. 4); "*new covenant*" (2 Cor. 3. 6.) is to use *καινός*, new in character, and *καινότης*, newness in quality. It is only in the phrase "a new lump" (1 Cor. 5. 7) and in the above passage that he uses, with a moral significance, *νέος*, new in time, recent, and even in the latter, *νέος* is followed by the verb *ἀνακαινώνω*, "to renew." Many are the shades of meaning of *καινός* in the New Testament: things *unused* before are denoted by it; for example, new wineskins (Matt. 9. 17), new tomb (Matt. 27. 60), new garment (Luke 5. 36), things which were previously *nonexistent* and which are *surprising* and *wonderful* in character are described as *καινός*; for example, new teaching (Mark 1. 27), new command (John 13. 34), new name (Rev. 2. 17), new song (Rev. 5. 9); it denotes the "*new*" covenant as contrasted with the old, now superseded (1 Cor. 11. 25;

2 Cor. 3. 6); it has an eschatological sense in such phrases as "new heavens" (2 Pet. 3. 3; Rev. 21. 1); "new Jerusalem" (Rev. 21. 2; 3. 12); "to make all things new" (Rev. 21. 5); "to drink new of the fruit of the vine" (Mark 14. 25); finally, it expresses the moral renewal of man by conversion; for example, "new man" (Eph. 2. 21); "new creation" (2 Cor. 5. 17; Gal. 6. 15).

Paul's correspondence with Corinth, Ephesus, and the churches of Galatia is enriched by three portraits of the new man or the "new creation," but not one of them is so descriptive and so detailed as this one drawn for the benefit of the Colossian church.

THE OLD MAN (ὁ παλαιὸς ἄνθρωπος)

As a foil to set forth the essential characteristics of the new self, Paul presents a study of the old self. It is old because its energies are devitalized by sins of the flesh and of the spirit; it is old because there is little promise or prospect of growth and development; it is old because the lamps of hope and reverence have been blown out and the house of life is darkened, its windows smoke-begrimed and dull.

The sins that prey like rose-flies on all the buds of promise in personality are many. *Carnal sins*—fornication (πορνεία), uncleanness

(ἀκαθαρσία), passion (πάθος), and evil lust (ἐπιθυμία κακή)—were sapping the very life-energies of contemporary pagan society as they always do every society that harbors them. These ugly, sinister forces were busily undermining the moral fiber of the Roman Empire; they left their trail of slime on every department of life and invaded unblushingly the very sanctuaries themselves. Paul met their full brunt in his missionary work at Corinth, and there waged against them a long-drawn-out, furiously fought battle. These same sins still imperil the very existence of the social order, and against them the church of to-day must engage in a truceless crusade.

Accompanying these carnal sins is avarice (πλεονεξία, a compound of πλεον, "more," and ἔχω, "to have"). This weakness of character is so tainted by the company it keeps that some identify it with the vice of impurity (see Eph. 5. 3). Paul gives it here, however, a larger and more comprehensive meaning, and makes it synonymous with idolatry. Warnings against this insidious peril of the soul were clearly sounded by the Master in his parables and sermons. Its subtle power in the life of his inner circle showed its omnipotent strength. Greed desecrates the temple of the soul and defiles the holy place. It banishes God and his

worship out of life and substitutes the lifeless, unsatisfying gods of pleasure, power, and glory. Paul would fully agree with Josephus, who said of avarice that it defied all punishment and is ingrained in human nature, no other passion being so headstrong. Edmund Spenser, with his poet's insight into the truth of things, has painted an unforgettable picture of avarice in all its repulsiveness.

“And greedy Avarice by him did ride,
 Uppon a Camell loaden all with gold:
 Two iron coffers hong on either side,
 With precious metall full as they might hold;
 And in his lap an heap of gold he told;
 For of his wicked pelfe his God he made,
 And unto hell him selfe for money sold:
 Accursed usury was all his trade,
 And right and wrong ylike in equall ballaunce
 waide.

“Most wretched wight, whom nothing might suffice;
 Whose greedy lust did lacke in greatest store;
 Whose need had end, but no end covetise;
 Whose wealth was want, whose plenty made
 him pore:
 Who had enough, yett wishéd ever more;
 A vile disease; and eke in foot and hand
 A grievous gout tormented him full sore,
 That well he could not touch, nor goe, nor stand,

Such a one was Avarice.

Anger (*ὀργή*) and wrath (*θυμός*) are among the besetting sins of the “old” man. Anger

(ὀργή) is inward, brooding resentment; wrath (θυμός) is anger expressed in indignant, passionate outbursts. Life, bereft of noble and uplifting aspiration and devoted to the selfish gratification of the senses, results in inevitable boredom and this frequently manifests itself in irritability and bad temper.

Closely associated with anger and passion is malice (κακία), which in the New Testament usually denotes wickedness generally as contrasted with virtue (Jas. 1. 21; 1 Cor. 5. 8; Acts 8. 22; 1 Pet. 2. 16; 1 Cor. 14. 25). Here it stands for a specific kind of moral worthlessness, namely, that ill-natured disposition which delights to defame the character of others. The uprooting of this noxious growth calls for incessant vigilance, for when we think we have cleared the garden of its presence, it unexpectedly shows itself. Its twin companion is blasphemy (βλασφημία, Revised Version, "railing"). Here, as in other places in the New Testament, the word has a religious significance. It is the vice of speaking disparagingly of things sacred and holy, taking in vain the name of the Lord, making light of spiritual realities. The outstanding example of βλασφημία is the accusation that Jesus was in collusion with Beelzebub.

From these grave moral evils springs shameful speaking, that is, indecent talk, or ribaldry

(*ἁισχρολογία*)—a vice which shows itself all too plainly on the graffiti of Pompeii and in the late literature of Rome and Greece. They generate too a disregard of the truth against which Paul admonished, “Lie not to one another” (μὴ ψεύδεσθε). The use of *μή* and the present imperative to express prohibition implies that the practice of falsehood was ingrained, long established, and deeply rooted. Is it any wonder that the man is described as “old,” when such an array of insidious evils are at work in his life? Bunyan, the religious genius of the seventeenth century, but echoes Paul when he makes Mr. Vile Affection in the city of Mansoul consort with Mrs. Carnal Lust, from whose union were born Impudent (*κακία*), Blackmouth (*ἁισχρολογία*), Scorn-Truth (μὴ ψεύδεσθε), and Slight-God (*βλασφημία*).

Our dealings with the “old man” and his practices must be merciless and without quarter, hence the use by Paul of verbs expressive of drastic treatment: “deaden” (*νεκρόω*, Col. 3. 5); “mortify” (*θανατόω*, Rom. 8. 13); “impale” or “crucify” (*σταυρόω*, Gal. 6. 14); “strip” or “shed clean off” (*ἀπεκδύω*, Col. 3. 9); “cast off” (*ἀποτίθημι*, Eph. 4. 22) the old life. The last two verbs were used of the casting off of the robes of athletes lest they impede them in their contests. Between the old pagan life and the new life,

lived and taught by Christ, there is radical opposition. The goals set before the new self cannot be reached unless the break with the old life is absolute and complete.

THE NEW MAN

The ideal and model after which the "new man" is fashioned is none other than "the image of his creator." This expression may mean that the moral qualities of God form the fundamental elements of the character of the new man; certain it is that the great virtues of holiness, purity, love, and righteousness should adorn the life of the newly created self. In Second Corinthians (3. 18; 4. 4) and in Colossians (1. 15) Paul writes of Christ as the "image of God"; is it not more likely, therefore, especially in view of what follows, that "the image of his creator" is Christ? The putting on of the "new man" is nothing less than the putting on of Christ. Every "new self" is to set forth the excellencies of Him who brought him from darkness into light, that the streets of Rome and of Colossæ and of the country towns of South Galatia may behold in every follower of the Christ the lineaments of his sacred and holy presence.

Whenever Paul speaks of the "new man" he describes him either as a *creation* (κτίσις,

2 Cor. 5. 17; Gal. 6. 15) or as "*created* by God" (Col. 3. 10), or "*created* in Christ Jesus for good works" (Eph. 2. 10), the implication being that the hand of God has played a conspicuous part in the bringing of the new self into being. Paul usually resorts to the first chapter of Genesis to find his comparisons and metaphors for the work of the Spirit of God in the conversion of the soul. A divine fiat has been pronounced over his life, in obedience to which the shades of moral night have been dissipated by the dawning light of a new day. The confusion and chaos of a disorganized, dissatisfied life have yielded to the harmony resultant on an all-controlling moral purpose. In the language of Ezekiel, it could be said that upon the dry bones of broken resolves and frustrated purposes the Spirit of God had breathed, and resolution, conviction, moral strength, like the soldiers of a living army, rose into being. A delicate surgical operation had been performed by the gentle strong hand of the Divine Surgeon. The heart of stone, ossified by carnal lust and excessive zeal for external observances, had been extracted and a heart of flesh, tender, gracious, full of feeling, had been given in exchange for it.

The renewing process is a continuous one (*ἀνακαινοῦμενον*). The inner man—as Paul, using

the same verb and tense in another letter, points out—is being renewed day by day; the new self passes on “from life to life”; it is ever being enriched by some new experience of the life-giving grace of God.

The new man is being renewed “into knowledge.” Knowledge of God is his quest (*ἐἰς ἐπίγνωσιν*), which knowledge is according to the suggestion in the Twentieth Century translation—the cause of further renewing. “Clothe yourselves with that new self which, as it gains in knowledge, is being constantly renewed in resemblance to him who made it.”

This new man “is risen with Christ” (verse 1); he is a Christ-possessed being. The power of God, which achieved the resurrection of Jesus, has been at work in his life also, bringing about a moral resurrection. Life more abundant quickens every energy and vitalizes all his powers. His thoughts are now set on Christ and his program for the race. “Things above” engage all his thoughts; and though his life in Christ is “hidden,” so to speak—that is, its full glories and possibilities are concealed—a day will dawn when their complete unveiling will take place.

The watchword of the new life is expressed in a significant phrase, representing truly the ideal of the consecrated life, “ἀλλὰ πάντα καὶ ἐν

πᾶσιν χριστός" (verse 11), "Christ is all and in all" (Weymouth); "Christ is everything and in us all" (Goodspeed); "Christ is all! and in all!" (Twentieth Century); "Christ is everything and everywhere" (Moffatt). Christ is the center and circumference of the new life; its beginning and its end.

"Christ! I am Christ's! and let the name suffice
you,

Ay, for me too he greatly hath sufficed.

Lo! with no winning words I would entice you,
Paul has no honor and no friend but Christ.

"Yea, through life, death, through sorrow and
through sinning

He shall suffice me, for he hath sufficed:

Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

What a transformation does this comradeship with Christ effect! All racial distinctions are swept away; there is no longer Greek or Jew, for both are, in the eyes of the new man, human beings capable of being Christ-possessed; both have souls needing to be redeemed from ignorance and sin and to be filled with peace and holiness; they are men for whom Christ died and who should share in the fruits of his world-embracing passion. Circumcision and uncircumcision represent only the external things of religion; to him who has become one

with Christ the all-important question is the circumcision of the heart, a dedication of the will to the service of God. This an uncircumcised man might accomplish, while a circumcised man might often fail to do so. Barbarian and Scythian, so low down in the scale of culture and education, despised by other races for their uncouthness and lack of manners, were brought within the pale of the all-including power of the cross of Christ; even they could participate in the culture of Christ, acquiring purity of heart, gentleness of spirit, aspiration for righteousness and the peace of God. Distinction of class also, which created so deep a gulf—without Christ an unbridgeable one—in Roman society, disappeared under the love of Christ; to the new man there is neither bondman nor freeman. Freemen and slaves, “the things that are,” that is, people of importance; “the things that are not,” that is, people of no importance; nonentities became “called” and “saints” in Christ Jesus.

THE WARDROBE OF THE NEW MAN

The new life calls for a new wardrobe, a wardrobe such as was Christ's own. The new self must put on “a heart of compassion” (σπλάγχνα δίκτιμοῦ). The first word of the Greek phrase forms part of the beautiful word σπλαγχν-

ἰζομαι, "to be filled with compassion," so frequently used in the Gospels to denote the warm, tender feelings of Jesus in the presence of crowds, as he beheld them, now harried and dejected like sheep without a shepherd, now homeless and hungry. To bring out the boundless compassion of Jesus the compiler of the first Gospel, with rare insight and understanding, has added to his narrative in chapter 12 the words of Isaiah, "A bruised reed shall he not break, and smoking flax shall he not quench." How unforgettably did the Master set forth this grace in the parables of the prodigal son and of the good Samaritan! The Roman world was a heartless one. Cruelty was practiced continually on slave and prisoner; life was treated as of little value. By giving compassion an important place in their lives and by introducing it into the callous society of their day the Christians rendered an invaluable service to civilization.

Kindness (*χρηστότης*) (see pages 35, 83 for a discussion of this word) goes ever hand in hand with compassion and translates into action the emotions of pity experienced in the presence of need and suffering. To feel emotions of pity and tenderness without registering them in practical deeds of benevolence is distinctly detrimental to character. Kindness is the

busy handmaid of compassion, translating into deeds its tender behests.

Lowliness of mind (ταπεινοφροσύνη). "Humility as a sovereign grace," said W. E. Gladstone, "is the creation of Christianity." The picturesque word which occurs only in 1 Peter 5. 5, 'εγκομβόομαι', "Put on the apron of humility," means to bind on oneself and to wear constantly the *εγκόμβωμα*, an apron worn by slaves to keep clean their undervests. In this word there is clearly mirrored the scene in which Jesus took a towel and girded himself to wash the feet of his disciples, by which act he demonstrated to his disciples that without humility no truly Christian service for others can be rendered. Our English word "humility" comes from the Latin *humus*—"the ground"; the man who possesses it has his feet firmly planted on solid ground, and being on a level with all men is able to minister to their needs. In classical Greek the word *ταπεινοφροσύνη* was used, for the most part, of that which was a base, despicable, and undesirable trait of character and was synonymous with words meaning littleness of soul (*μικροψυχία*) and meanness of spirit (*ἀδοξία*). Jesus lifts it from this mean category. By describing himself as "lowly in heart" (*ταπεινὸς τῇ καρδίᾳ*), he stamped it as one of the sovereign graces of character. "As to the Christian out-

look," writes Von Hugel, "its genius is sensitively keen and final concerning which is the central, the most heinous sin. The central sin for the Christian is pride and self-sufficiency, distinctly more so than impurity and sloth. The very deep doctrine of the fall of the angels grandly illustrates this position. The angels are without bodies; yet this does not lift them above probation, but merely makes their testing a testing in humility instead of purity. Humility has, I feel, anchored me more deeply and securely in the Christian ideal, in the Christian life, and in the rich Christian fact—the life and spirit of Jesus Christ our Lord."

Gentleness (πραΰτης). The adjective, πραΰς, occurs in the third beatitude, "Blessed are the meek," and when Jesus is describing himself, it is linked by him with ταπεινός, "I am meek and lowly in heart." A certain character is given to words by their associations, by the company they habitually keep in the minds of those who use them. Unfortunately, the word "meekness," the English equivalent in the Authorized and Revised Versions for the Greek πραΰτης, has gathered to itself certain associations which totally unfit it to convey the true meaning of the original word to a modern reader. Too often has it been used as a term of reproach and contempt. προαΰτης has in it the ideas of cheerful-

ness of disposition, gentleness and friendliness, as well as kindness and generosity. This garment of a meek and quiet spirit is imperishable (1 Pet. 3. 4), always in fashion, and able to withstand the changes of time; in the sight of God, it is of "great price." Fortunate indeed are the people in whose language there is a word which expresses perfectly the meaning of that which the Greeks used for this Christ-like quality. Such a word is the Welsh *addfwynder*, which has in it none of the suggestion of weakness which modern usage has given to meekness and from which gentleness is not entirely free.

Patience (μακροθυμία). The distinction between μακροθυμία and ὑπομονή is discussed on page 64. This, one of the robes of the Eternal, was habitually worn by the Master. The ability to exercise self-control, to be self-composed in the presence of irritating persons, is a grace greatly to be coveted.

Over all these things put on love. The crowning glory of the dress of the new man is ἀγάπη, love; it is the σύνδεσμος τῆς τελειότητος, a phrase translated by Doctor Moffatt "the link of the perfect life," and by Loisy "*le lien de la perfection.*" Does the phrase mean that love holds together and harmonizes all the graces and so achieves perfection of character, as

Bengel suggests in his comment, "*Amor complectitur virtutum universitatem*"? The Septuagint translators of 2 Kings 11. 14 make Athaliah cry out, "σύνδεσμος, σύνδεσμος," mistaking the Hebrew word *qesher*, which means "treason," for *qeshurim*, the Hebrew word for sash or band (cf. Isa. 3. 20; Jer. 2. 32). The cry of Athaliah, "A sash, a sash!" is meaningless in her situation; the translators' mistake, however, leads us to infer that the word σύνδεσμος was used in Greek for a sash or girdle. Love is the girdle which keeps together the garments of the Spirit, and always adorns the perfect life, wedded to Christ in the bonds of loyalty.

The singing-robe. "Teaching and admonishing one another in psalms and hymns" (Col. 3. 16). Quiller-Couch in an essay on Matthew Arnold, recalling a phrase of George Saintsbury's, speaks of the poet's assuming of the singing-robe: "but the singing-robe," says he in criticism, "was not his daily wear." The singing-robe of the new man is not to be thrown on and off, as Arnold's was; it is to be his daily wear. "Show yourselves thankful, giving thanks to God the Father through him, with grace singing unto the Lord in your hearts with psalms, hymns, and spiritual songs" (v. 16).

Plutarch, in his life of Lycurgus, writes of the great influence the poet Thales had on the life

of the Spartans. "The very songs which he composed were exhortations to obedience and concord. The very measures and cadence of the verse, conveying every impression of order and tranquillity, had so great an influence on the minds of the listeners that they were insensibly softened and civilized, inasmuch that they renounced their private feuds and animosities, and were reunited in a common admiration of virtue. Their very songs had a life and spirit in them that influenced and possessed men's minds with an enthusiasm and ardor for action." How interesting it would be to know what hymns, psalms, and spiritual songs were sung by Paul and the Christians of the early church! Their theme we know—they were songs of gratitude. Doctor Schweitzer, commenting on the incident of the ten lepers, thinks that it does not mean that only one was grateful. The ten were grateful, but they hurried home to greet their friends and attend to business as soon as possible, intending to return to Jesus soon afterward to thank him. Things turned out otherwise; they were kept at home longer than they meant to be, and in the meanwhile Jesus was put to death. From this the learned missionary deduces the lesson that we ought to make an effort to act on our first thoughts and let our unspoken gratitude

find expression. "A great deal of water is flowing underground which never comes up as a spring. We must try to be water which does find its way up, we must become a spring at which men can quench their thirst for gratitude."

We know too the manner in which these spiritual songs were to be sung. They were to be rendered "with grace," that is, tastefully. The apostle set great store on order and harmony in public worship. He felt, as we do to-day, that the service of God is marred by mechanical, unspiritual singing. All the powers of personality—mind, soul, emotion—should unite in the praise of God; the singing must be done "in the heart" or "by the heart" (*ἐν ταῖς καρδίαις*). The end of all spiritual song is the praise and glory of God; when this is ever kept in view, the singing cannot but be with heartiness and grace.

"Let the peace of Christ reign in your hearts." Modern translators render this expression thus: "Let the peace that the Christ gives decide all doubt in your hearts" (Twentieth Century translation); "Let the ruling principle in your hearts be Christ's peace" (Goodspeed); "Let the peace which Christ gives settle all questionings in your hearts" (Weymouth); "Let the peace of Christ be supreme in your hearts" (Moffatt),

This is the only occurrence in the New Testament of the Greek word *βραβεύω*, to rule. Its history is an interesting one. It originally meant to award prizes in athletic contests, and the noun *βραβεῖον* derived from it retains this original meaning, as in 1 Cor. 9. 24, "one receiveth the *prize*." Later the verb came to mean to act as umpire, to decide; this meaning the revisers gave to it in Wisdom 1. 12, "Over his soul she watched as judge." Lightfoot insisted that the element of award or decision was in the word in this Colossian passage and in this judgment the Twentieth-Century rendering and Weymouth follow him (see above). Finally, the word took to itself the meaning of "to govern," which meaning is preferred by Moffatt and Goodspeed. The peace of Christ is the outstanding, controlling experience of the soul. The atmosphere of tranquillity and inward composure, which comes from the sense of God's favor and pardon through Christ, so pervades and possesses the whole of life that the disturbing presences of ill will and care cannot breathe.

"Calm Soul of all things, make it mine
To feel, amid the city's jar,
That there abides a peace of thine
Man did not make, nor cannot mar.

"The will to neither strive nor cry,

The power to feel with others give.
Calm, calm me more, nor let me die
Before I have begun to live."

When the armies of Emmanuel had driven out Diabolus from the city of Mansoul, the blessed Prince, said Bunyan, "did also ordain a new officer in the town, and a goodly person he was; his name was Mr. God's Peace; this man was set over all the natives of the town of Mansoul. Himself was not a native of it, but came with the Prince Emmanuel from the court. This man, as I said, was made governor of the town in general. . . . And I made great observation of it, that so long as all things went in Mansoul as this sweet-natured gentleman would, the town was in most happy condition. Now, there were no jars, no chidings, no interferences, no unfaithful doings in all the town of Mansoul; every man in Mansoul kept close to his own employment. The gentry, the officers, the soldiers, and all in place observed their order. And as for the women and children of the town, they followed their business joyfully; they would work and sing, work and sing, from morning till night: so that quite through the town of Mansoul now nothing was to be found but harmony, quietness, joy, and health."

"Let the word of Christ dwell in you with all

wisdom" (ὁ λόγος τοῦ χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσιῶς ἐν πάσῃ σοφίᾳ). What does the apostle mean by the "word of Christ"? Is it, as some commentators suggest, synonymous with "the word of the cross," that is, the message about the death of Christ? Does it not rather mean the same as λόγος κυριοῦ, the word of the Lord, as in 1 Thess. 4. 15? The word of Christ is a comprehensive expression, including all the matchless sayings and parables of the Master as contained in the records which told of his loving ministry among men, his prophetic zeal for righteousness and truth, his unflinching courage to challenge oppression and hypocrisy, culminating in the moving story of his cross and the amazing record of his resurrection appearances. This "word of Christ," in all its fullness, is *to dwell* in the new man richly. It must not be a transient visitor or passing guest, but an abiding, constant, indwelling inspiration. This same verb (ἐνοικέω) is used of the indwelling of God in the soul, "I will dwell in them, and walk in them" (2 Cor. 6. 16). The word of Christ must dwell in them *richly*. The new man's knowledge of the words and life of Jesus must not be sparse, meager, scanty or superficial, but be full, liberal, and rich. The abiding of the word produces wisdom, for so we interpret the phrase "dwell in you with

all wisdom." "Wisdom," it has been truly said, "is the power to see the world, ourselves, and all our concerns as God sees them, and to frame our lives in the light of that vision. It has its origins in the fear of the Lord, its growth in obedience to his commandments, its completion in loyalty to him in all our relations to our fellows. It gives a man a sense of true values, the power to judge things as they are judged by God. It enables a man to go out to meet duty, to bear life's trials, to endure misfortunes and to enjoy its successes with the consciousness that beyond the things of this world there are eternal verities which demand his allegiance and apart from which no final satisfaction can be gained. The true Christian is pre-eminently the wise man." This kind of wisdom comes only from the "word of Christ."

This indwelling word gives to the "new man" not only wisdom, but also a passion to be a teacher and counselor of others (verse 16); he is always a missionary at heart. No missionary work is more important than that of imparting truth and supplying others with guiding Christian principles wherewith they can safely steer their lives across rough waters into havens of quietness.

"Whatsoever ye do in word or deed, do all in the name of the Lord," is the final injunction

for the ordering of the new life. The new man's whole life, whether expressed in speech or action, must be lived in entire dependence on the power of Christ; it is this that makes his speech and his acts acceptable to God. When we all become new men, after the pattern given by Paul, the prophecy of John Addington Symonds shall have been fulfilled:

“These things shall be—a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

.
“New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.”

V

PAULINE METAPHORS FOR THE
CHURCH

V

PAULINE METAPHORS FOR THE CHURCH

A. THE CHURCH—A COLONY OF HEAVEN (τὸ πολίτευμα ἐν οὐρανῷ.—Phil. 3. 20)

To be a master of metaphor, to see similarity in things dissimilar, said Aristotle in his *Poetics*, is a sign of genius. This mastery Paul possessed, and nowhere has he displayed it more than in his thoughts on the Christian Church and its work in the world. Unhappily, the vividness and picturesqueness of his metaphorical language can be seen by many only through the veil of translation. How hard it is to find an adequate English expression for the above metaphor a comparison of the following translations will show:

“Our *conversation* is in heaven.” (Authorized Version.)

“Our *citizenship* is in heaven. The margin has commonwealth.” (Revised Version.)

Moffatt: “We are a *colony* of heaven.”

Goodspeed: “The *commonwealth* to which we belong is in heaven.”

Weymouth: “We, however, are *free citizens* of heaven.”

Twentieth Century New Testament: "But the state of which we are citizens is in heaven."

Other versions reveal a similar variety of renderings. The Vulgate has "*Nostra autem conversatio in caelis est.*" Loisy translates: "*Notre patrie est au ciel,*" "Our Fatherland is in heaven." Oscar H. Holtzman, in his recent commentary on the New Testament, has, "*Denn unser gemeinschaftsleben est in himmel,*" "Since our community life is in heaven." Dibelius renders, "*Wir sind im Himmel zu Hause,*" "We are at home in heaven."

Liddell and Scott give as the meaning of the word *πολίτευμα* the following: (a) the business of government, an act of administration; (b) the concrete of *πολιτεία*, the government. Once only does the word occur in the Septuagint, 2 Macc. 12. 7, "But when the town was closed against him, he withdrew, intending to come again to root out the whole community (*πολίτευμα*) of the men of Joppa." As Dibelius points out in his commentary on Philippians, the word has the special meaning of a colony of foreigners whose organization is a miniature of the home state. This meaning would be especially intelligible to the church at Philippi, since the town was a Roman colony enjoying a large measure of autonomy.

It was customary for Roman colonists before

leaving for their new home to visit the lovely temple of Vesta, the fires on whose altars were tended with great devotion by the vestal virgins. Some of that sacred fire was taken by them to light new altars in the new colonies. On the altar of this new heavenly colony at Philippi the divine fire of love and loyalty was burning brightly.

Not only did colonists bring some of the sacred fire with them, but they carried also the ideals, culture, language, the æsthetic tastes and civic organization of the nation of which they formed a part. In like manner, this Christian colony in the alien pagan population of the city of Philippi represented a type of life heavenly and spiritual in its origin. "Christians," said the nameless writer to Diognetus, in a very early Christian document, "are not distinguished by country, by language or by customs from other men. They neither inhabit cities of their own, nor use any uncommon mode of speech, nor practice any peculiar mode of life. Though they inhabit Greek and barbarian cities, as their lot is cast, and follow the customs of the country in dress and food and general mode of life, their conduct is admirable and altogether strange to men. They live in countries of their own, but as sojourners. Every foreign country is a fatherland to them

and every fatherland a foreign country. They are in the flesh, yet live not after the flesh. Their life is spent on earth, *but their citizenship is in heaven*. They love all men, and are persecuted by all. They are ignored and condemned; put to death and made alive. They are dishonored and in their dishonor glorified. They are reviled—and bless; outraged—and honor men. . . . In a word, what the soul is in a body, this the Christians are in the world.”¹

A colony did not live an independent, self-contained life but did all in its power to permeate the thought life and to influence the practice of the population in the midst of which it was planted. The great cities founded by Alexander the Great and peopled by him with Greeks became centers for the spread and diffusion of those ideals of culture of which Greece was the fountain. The high and holy task of every Christian church is to diffuse the vital fragrance of Christian ideals until the whole life of the community is sweetened.

A new colony also took every precaution to maintain a close vital intimate connection with the mother country, by correspondence, by frequent visits of many of its members to exercise their franchise, by conversation and

¹ Quoted by H. M. Guatkin, *Early Church History*, vol. i.

calling to remembrance the old days in the motherland. The Church of Christ, if it is to maintain its heavenly ideals in their purity and to keep alive the spirit of loyalty in its heart, must needs keep a living ever-renewed contact with the Home of its great resources.

THE CHURCH—A TILLED FIELD

“Ye are God’s husbandry” (Revised Version), tilled land (Marg. Revised Version), (γεώργιον θεοῦ, 1 Cor. 3. 9). Liddell and Scott give three main meanings for the Greek word γεώργιον, which occurs in no passage other than this in the New Testament: (a) field or orchard, (b) husbandry, (c) crop. The word is found in the Septuagint of Gen. 28. 14 for the farms of Isaac, and in Prov. 24. 5, 30 as the equivalent of a big field. The Septuagint adopts the word also to translate the Hebrew *tsemedh*, which means a measure of land, about an acre, which can be plowed in a day. If the word is taken in the abstract meaning of husbandry or cultivation, as in the Revised Version, Paul is here thinking of the church as a group of men and women in whose lives the Spirit of God has been at work uprooting old, ingrained, deeply fixed habits, cleansing their lives from the impurities of their pagan upbringing and by

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patience sowing the seed which is to come into fruition in dedicated lives.

On the other hand, the noun may be a concrete one and may denote a field to be tilled; so the Revised Version, margin, has it. This is the sense in which it seems to us Paul uses the metaphor, for he speaks of himself as a planter who, after the hard work of plowing has been done, sows the good seed—the lifegiving message of the gospel—from which a crop of good works is to grow. Apollos is styled by him the waterer whose eloquence and persuasive power as a preacher were like a spring shower on land already sown; under his influence the work done by Paul came into quick and rapid fruition. This tilled field had been reclaimed, by tremendous labor, from the swamps of Corinthian life, the rankness of which is vividly described in a passage in Paul's first letter (1 Cor. 6. 9-11). I use Moffatt's translation. "Neither the immoral nor idolaters nor adulterers nor catamites nor Sodomites nor thieves nor the lustful nor the drunken nor the abusive, nor robbers will inherit the realm of God. Some of you were once like that; but you washed yourselves clean. You were consecrated, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God." This wilderness in Corinth, of a truth, did become

an Eden and this desert a garden of the Lord; joy and gladness were found therein, thanksgiving and the voice of melody.

The task of making the tilled land ready for the sower was one which called for incessant, unwearying toil. For eighteen months the chief of the apostles devoted himself without stint to the work of preaching the gospel, instructing the converts, organizing the fast-growing life of the church, superintending the various religious services, so that the witness of the church should be a compelling one in this great center of population. With pride he wrote to them, "Are ye not my work in the Lord?" and, again, "I labored more abundantly than them all."

However assiduous and painstaking the Christian workers were on this Corinthian church farm, like all farmers they were completely dependent for their highest and best successes on forces beyond their control. It was God, as Paul said, who continued to give the increase. "In everything they were enriched in him." In the opening paragraph of the apostle's letter to this church he thanked God for the grace of God bestowed on them in Christ Jesus which revealed itself in a wealth of blessing, in a full power to speak of the faith, and with a full insight into its meaning.

A tilled field exists to grow corn and wheat and other staple articles of food for the needs of the community. The farm supplies the population of the city with those things upon which its very existence depends. It does not live unto itself, but seeks in what ways it may minister to the needs of others. So the Church of God should dispense the "corn of heaven" and the "bread of life" to the hungering masses of our communities. It lives to provide society with those ideals of conduct and ways of life without which it would perish. John Masefield, in his moving description of the conversion of Saul Kane, the foul-mouthed, tavern-frequenting pugilist, relates how on the morning of his conversion he saw old farmer Callow at his autumn-plowing:

"His plow-foot high to give it earth
To bring new food for men to birth.
O wet, red swathe of earth laid bare,
O truth, O strength, O gleaming share,
O patient eyes that watch the goal,
O Plowman of the sinner's soul,
O Jesus, drive the coulter deep
To plow my living man from sleep."

Kneeling in the muddy fallow, Saul Kane offered up to heaven this beautiful prayer:

"O Christ, who holds the open gate,
O Christ, who drives the furrow straight,
O Christ, the plow, O Christ, the laughter
Of holy white birds flying after,

Lo, all my heart's field red and torn,
 And thou wilt bring the young green corn,
 The young green corn divinely springing,
 The young green corn forever singing;
 And when the field is fresh and fair
 Thy blessed feet shall glitter there.
 And we will walk the weeded field,
 And tell the golden harvest's yield,
 The corn that makes the holy bread
 By which the soul of man is fed,
 The holy bread, the food unpriced,
 Thy everlasting mercy, Christ."¹

The heavenly plowman had, through the "rest-harrow and bitter roots" of many a Saul Kane's heart in Corinth and in the tilled field of that church, produced a splendid crop of fruitful lives. "He that putteth his hand to the plow," said Jesus, "and looketh back is not fit for the kingdom of God." It is the privilege of every minister of the word to be a faithful plowman of the Church of Christ, making ready the soil for the seed of the gospel, knowing, in the words of the Epistle to the Hebrews, that "the land which hath drunk the rain that cometh oft upon it and bringeth herbs meet for them for whose sake it is also tilled, receiveth blessing from God" (Heb. 6. 8).

THE CHURCH—A BODY OF CHRIST (σῶμα χριστοῦ)

"So we the many are one body in Christ."

Rom. 12. 15 (cf. 1 Cor. 10. 17).

¹ *The Everlasting Mercy.* The Macmillan Company.

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“Now ye are the body of Christ and severally members thereof” (1 Cor. 12. 27).

“And he is the head of the body, the church” (Col. 1. 18).

“For we are members of his body” (Eph. 5. 30)

In the Colossian passage above, Christ is regarded as the head of the body, while in the passage quoted from Ephesians—following words dealing with the relationship of husband and wife—the church is thought of as the partner, the bride of Christ. Whether Christ be regarded as head or husband this much-used metaphor serves, in the first place, to emphasize the need and indispensability of close vital living fellowship between Christ and his church, maintained by loving converse, harmony of purpose, identity of will and comradeship in every holy quest.

The comparison of the church to a body emphasizes the need also for unity in the church. As Paul expresses it in 1 Cor. 10. 17, “Seeing that there is one bread or loaf [Revised Version, margin] we, who are many, are one body.” The frequency with which the expression “one body” occurs in the Pauline Epistles reveals to us how anxious this great organizer was that the church should present a united front in the Roman Empire. How unweariedly he toiled

to achieve this unity in the church at Corinth, and how ungrudging was that splendid charitable service in aid of the poor in Jerusalem, which he hoped would serve to unite more firmly the Christian church in Palestine with the church in the Gentile world! His ideal is beautifully expressed in the words, "For as the body is one and has many members, and all the members of the body, being many, are one body; so also is Christ. For in one spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were made to drink of one spirit" (1 Cor. 12. 12, 13). The day seems to be drawing near when, instead of Jews, Greeks, bond and free, we can say Methodists, Presbyterians, Congregationalists—all are one. May that day soon dawn!

To think of the church under the figure of a body suggests the manifold functions of the Church of Christ. In the unfolding of this comparison in 1 Cor. 12, Paul speaks of eye, ear, hand, and foot to show the interdependence of these organs on one another, but more especially, we think, to show that a true church has various services to perform. It must have *eyes* ever open and clear, to see visions and the land that is afar off, as well as to look out on life with all its problems and conflicts. Where there is no vision the church perishes. It must

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have too the "*hearing ear*," the capacity to listen to the heavenly voice however still and quiet; it must be sensitive to the cry of need from whatever quarter it comes. Its *hand* must be ever open to dispense the gifts of God, to touch with sympathy the fevered and the sick, and to lift out of the morass of despair the lonely and the despised. The *foot* is a symbol of the power to march forward and make progress. A living church cannot be stationary; it must reach out into fuller knowledge of the truth. Its program must be ever enlarging itself; it must go forth into new territories and regions of life to win them for Christ. "In spite of failings, the church, inclusively considered, is unquestionably the most precious asset of our civilization. In ever a deeper sense than army or navy, it stands for the spirit of heroism, active in the devout and faithful lives of a vast and varied ministry. Because of this heroic spirit it is always waiting for high employment and is never satisfied until it be challenged by some great and difficult enterprise. One such enterprise has always confronted it and been heroically met—that of liberating the human spirit from the fetters of sin. But we now see more clearly than our fathers that liberation from sin is an element in a vaster enter-

prise which involves, also, liberation from ignorance."¹

THE CHURCH—A LETTER OF CHRIST (Ἔστε

ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν)

"Ye are a letter of Christ, executed by us" (2 Cor. 3. 3). Doctor Deissmann thinks that the Greek word ἐπιστολὴ is a communication from one person to another couched in simple, familiar, easily understood language. Milligan and Moulton, in their lexicon to the papyri, give examples where it denotes communications of a more formal nature. While these more formal uses of the word must be taken into consideration in any discussion of the Pauline "epistolai," here its more popular meaning should be uppermost in our mind.

As a letter of Christ the church is called on to communicate the evangel of the cross to its age in clear, simple language, easily understood by the rank and file of men. It is not called upon to deal in abstruse, abstract philosophical discussions, but to convey the glad tidings in the only way news should be made known, in terms which ordinary folk can appreciate and apprehend. As Paul stated in his first letter to the church, "My preaching and my message

¹ L. P. Jacks, "The Lost Leadership of the Churches," *Hibbert Journal*, April, 1928.

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were not delivered in the specious words of human wisdom, but were accompanied by a powerful demonstration supplied by the Spirit, so that your faith might not be placed on any human wisdom, but on the power of God" (1 Cor. 2. 4, 5).

The message which the church is to communicate must be graven on the human heart (2 Cor. 3. 4). It must be communicated pre-eminently through the media of human personalities. To Paul there was no argument so forceful and compelling as the argument of a life redeemed, cleansed, and sanctified. The message of such a life could be understood by cultured and learned, by rich and poor, and by men divided from one another by the barriers of race and class. "When all the people saw him walking about, praising God, and recognized him as the man who used to sit and beg at the Beautiful Gate of the Temple, they were perfectly astonished and amazed at what had happened to him" (Acts 3. 9, 10, Goodspeed).

The church is a letter of Christ. Its prime concern is to unfold the meaning of that mind which was in Christ Jesus. The church is the church of the New Testament. Is there reason to fear that in past years many of her preachers and people have lived too much in the Old Testament and occupied themselves with the

Old Testament standards of morality, and especially its conceptions of God? In our day there is being displayed on all hands a quickened interest in the personality of Jesus and in the significance of his message for the age in which we live.

THE CHURCH—A SHRINE OF GOD

“Know ye not that ye are a *sanctuary* [*ναός*] of God?” (1 Cor. 3. 16.)

“We are a *shrine* [*ναός*] of the living God” (2 Cor. 6. 16).

“In whom the whole structure fitted together groweth into a holy *sanctuary* [*ναός*] in the Lord.”

Between the two words *ναός* and *ιερόν*, used of the temple by New Testament writers, the translators usually do not distinguish, for they frequently convey the meaning of both by the word “temple.” The word *ιερόν*, however, is a more general word and refers to the temple with all its precincts, while *ναός* denotes the Holy of holies, the shrine or inner sanctuary, into which the high priest entered only on very special occasions. It corresponded with the *adytum*, or innermost sanctuary, of pagan temples, where the image of the god was placed. To this Herodotus refers when describing a temple in Patara: “Below in the same precinct

there is a second temple in which is a sitting figure of Jupiter, all of gold." In the above verses of scripture *ναός* is used to describe the Christian Church and is better translated by either "sanctuary" or "shrine" than by "temple." Corinth abounded in temples dedicated to the worship of Poseidon, Aphrodite, and other deities; emperor-worship had its sanctuary there too. But there was one place, a lowly, mean dwelling hard by the synagogue, over the portals of which Paul would have carved the words, *ναός Θεοῦ*, "A shrine of God."

The Church of God should always be a holy place where the presence of God is felt in an unusual degree. Outsiders and strangers should feel as they participate in its services, "Of a truth God is in our midst." It should be pre-eminently a "house of prayer," whose supreme purpose is to cultivate in men's hearts the spirit of worship and reverence. The church should be the inner chamber of the people of God, into which they can enter and make known their requests and desires unto God. All its ordinances should be a means of grace ministering to the soul of man. Only when it serves this high and holy purpose does it enlarge the life of individuals, deliver them from the numbing grasp of mean, petty motives, and tighten their hold of eternal verities.

Jeremiah's bitter complaint to his contemporaries was that the house called by Jehovah's name had been converted into a cave of robbers, which complaint the Master repeated when he drove out the money-changers from the Temple. How deeply distressed he was when he saw the sanctuary, the chief object of whose existence was to be a house of prayer, desecrated by the corrupt practices of the money-changers!

A shrine desecrated and defiled is a mournful sight. What a humiliating picture Ezekiel gives in the striking story of the visit he made to Jerusalem! Nearby the Temple were houses of ill-fame; within its precincts was an image to Jealousy; within the holy place were seventy-two men in a row, mumbling the words, "The Lord seeth us not, the Lord hath forsaken the land," while they burned incense to the images of beasts and creeping things carved on the wall. At the entrance were twenty-five men offering obeisance to the sun rising in the east (Ezek. 8). On account of this sad desecration of the central shrine, the chariot of the glory of the Lord abandoned the Temple—a sure omen of its inevitable downfall. In the days of the Revolution it must have grieved many a faithful heart to see the Sainte Chapelle in Paris, pre-eminently adapted to aid men in worship, the lovely creation of some choice

spirit, used as a hayloft. It is easy in the fever and unrest of a commercially minded age for the church to forget and abandon its early ideals, and to become a place where it is not possible for us to hear the voice of God and feel with awe the majesty and glory of his presence.

Since the church is a shrine of God, it must ever bear witness to the great ideals of holiness and purity. "Come away from them therefore, separate," saith the Lord, "touch not what is unclean, then will I receive you." The Church of Jesus represents the most exalted and uplifting ideals and standards of life. She is the sworn foe of all that is base, mean, low, and unholy: against such she maintains a truceless war. In an old Welsh classic, *The Sleeping Bard*, the author depicts the spirits of treachery and deceit endeavoring to gain an entrance, under cover of night, into a small hillside church. As they come near to it, to their surprise and indignation they find it is all lit up by the lamps of sincerity and holiness. They shrink away in disgust, conscious that an entrance into such a place would be impossible.

The imperativeness of maintaining high ideals and standards was especially important in a city like Corinth in which vice of the worst possible type received the sanction and protec-

tion of the gods and goddesses worshiped by the people. The cult of the bestial and unclean was practiced by high and low in this great center of commerce. Paul did not exaggerate when he drew at first hand his appalling description of the moral condition of the city in his letter to the church at Rome.

The Jewish synagogues by their insistence on high ethical morality had prepared the way for the witness of the Christian church which, robed in white garments, with sword and shield unstained and untarnished, made its triumphant way into the heart of the Roman Empire. The apologetic power of a noble, lofty standard of living Paul knew full well to be overwhelming in its convincingness. These ideals of purity and holiness were derived from the Master himself, who again and again emphasized to his followers the necessity of striving for the highest in conduct, however great the sacrifice and effort.

One of the charges brought against Christ at his trial and jeeringly hurled at him during the crucifixion was that he had said that he would destroy the shrine at Jerusalem made with hands and raise up another not made with hands. Some of the evangelists—mistakenly, we think—thought that he was referring to his body, and that his words were a direct predic-

tion of his resurrection. It is more probable that the original saying of Jesus contained a statement hinting at the impending downfall of the Temple, which had become the chief bulwark of legalism, but in its place there would rise a loftier and more spiritual temple, the Church of the living God, to be a home of spiritual religion and true piety for all the nations.

THE CHURCH—A HEAVENLY LUMINARY (φωστήρ)

“Among whom you are shining as heavenly luminaries [ὡς φωστῆρες] in the world” (Phil. 2. 15). Moffatt’s rendering is, “Where you shine like stars in a dark world.” Loisy similarly renders it, “*Vous brillez comme étoiles au monde.*”

In the Septuagint the Greek word φωστήρ is the equivalent for the Hebrew *maor*, heavenly luminary. In Dan. 12. 3 the luminaries of the world are the stars of heaven. The only other passage in the New Testament, apart from Paul’s, where the church is compared to a heavenly body, is in the beautiful vision of Christ in the Apocalypse, where he is depicted as holding in his right hand seven stars representing the church in its ideal life.

As a luminary, the church stands out distinctly from the surrounding darkness and sheds light on the dark places of the world. In

Captain Fitzmaurice's thrilling account of the first successful crossing from Ireland to Newfoundland he said that, in the night, when they emerged out of the fog, on looking up to the heavens, they saw the ever-constant north star, from which they took their bearings and piloted their craft to safety. The Church of Christ is this luminary in a crooked and perverse generation. By her constant witness to the true, holy, just, and loving she can pilot men through dark and devious courses until they reach the haven of peace and rest. The beautiful words of Byron in praise of Hesperus might very fittingly, in essence, be applied to the Church of Christ—God's bright *φωστήρ* in a dark world:

“O Hesperus, thou bringest all good things—
Home to the weary, to the hungry cheer,
To the young bird the parent's brooding wings,
The welcome stall to the o'rlabored steer;
Whate'er of peace about our hearthstone clings,
Whate'er our household gods protect of dear,
Are gathered round us by thy look of rest.
Thou bring'st the child too to its mother's breast.”

The two great luminaries in Gen. 1. 16 are the sun and moon. As the sun gives to all living things the essential elements of light and warmth without which there can be no growth, so the Church of Christ brings the light of knowledge concerning the personality of God

and the life of Christ and the needs of the soul, vitalizing thought and life.

Though distant and remote, how intimately related are the planets to life on this globe. A study of sun and stars by the astronomer has been the means of discovering truths of infinite value for those who go down to the sea in ships as well as for the many scientists who endeavor to promote the common good of humanity by discovery and invention. The Church of Christ should learn to dwell apart as a star, but should ever lay on her heart the lowliest tasks and duties. She should always be vitally concerned in everything, however trifling and insignificant it may appear, which in any way has to do with the welfare of men.

THE CHURCH A BUILDING OF GOD (οικοδομή)

“In whom the *whole structure* being fitted together will grow into a holy shrine in the Lord” (Eph. 2. 21).

The Greek word *οικοδομή* in its early uses was employed in an abstract sense, with the meaning, edification or the process of building. Later in its history it showed a tendency to become concrete and to stand for a definite building. Outside the writings of Paul, it is found only twice in the New Testament (Matt. 24. 1; Mark 13. 1), in both cases in the plural

and clearly referring to the Temple at Jerusalem. Once Paul employs the word of the spiritual body, "a building not made with hands," an *οικοδομή*, which he will receive after the dissolution of his earthly body. But, generally, he uses it in its abstract sense of edification or building up, for example, in the fourteenth chapter of First Corinthians, where it frequently occurs in this sense, "Seek that ye may abound unto the edifying [*πρὸς τὴν οἰκοδομὴν*] of the church" (verse 12).

Dean Armitage Robinson is of the opinion that there are no examples in Paul where the word is found with a concrete sense. The words *πᾶσα οἰκοδομῇ* in Ephesians above, translated in the Authorized Version "every building," he would therefore translate, "in all building that is carried on." Even in 1 Cor. 3. 9, where the word seems to be definitely used in a concrete sense, he thinks it refers not to the house as built but to the building in process. He therefore suggests the translation "God's architecture," for which the Vulgate has *aedificatio*, a translation which commends itself to us.

The church as an *οικοδομῇ* is in the first place an *οικοδομῇ Θεοῦ*=a building of God (1 Cor. 3. 9). God is its owner and architect. It is a structure designed and planned by him. Since God is

the architect, beauty, strength, usefulness are prominent in his designs. It is built on the largest and broadest lines so that room is found within its walls for every type and class. Its portals are wide enough to include every race and people and all degrees of culture. From east, north, south and west men will come to it seeking its shelter and eagerly longing for its peace.

As a building of God the church needs a foundation (θεμέλιον) and a corner stone (ἀκρογωνᾶιος). A church whose appeal is to the world and to all the passing generations of men must have a foundation of such security and strength that all who enter its portals can feel that they shall not be disappointed or that their hopes will be misplaced. "Other foundation can no man lay than that is laid." Paul, the wise master builder (1 Cor. 3. 10), asserts that this foundation that has been laid is none other than Jesus Christ, upon whom the hopes and aspirations of men rest. He, the same yesterday, to-day, and forever, is the unshakable and immovable foundation. The Church of Christ, because of the soundness and strength of its foundation, is the one institution of Western civilization which has survived the checks and changes of the passing centuries. Its sure foundation constitutes too the ground

of confidence that the Church of Jesus will be ministering to the manifold needs of men when many of the institutions of our day will have crumbled to the dust and succumbed to the disintegrating forces of time.

In this Ephesian passage Christ is spoken of not only as the foundation, but also as the corner stone (*ἀκρογωνῆαιος*). This word is used twice in the Septuagint of the "divine king" or of "the kingdom founded in David," the true strength or bond of the nation, which holds together the people. So Christ is the one great uniting force that can hold together those various elements that go to the making of a church. In him all things hold together. Eph. 1. 10; Col. 1. 18. Youth and age, the cultured and illiterate, the rich and poor and peoples divided by race find their rallying point in him. His presence alone can dissipate from the church all those sinister influences that are such a fruitful source of division, alienation, and misunderstanding.

For the building of a church a variety of craftsmen and a variety of materials are essential. In the Middle Ages, for the building of the Gothic cathedrals, such as the noble minster at York, men expert in the fashioning of wood, stone, and glass dedicated their gifts for the erection of a lasting monument for the

glory of God. So in the building of the spiritual Church of Christ on earth spiritual craftsmen—apostles, prophets, teachers, men with gifts of healing, men gifted as organizers—are all needed (1 Cor. 12. 28f.).

Materials brought for the construction of the church vary according to the craftsmen. Some interpreters think that the gold, silver, precious stones, wood, hay, stubble of 1 Cor. 3. 12 represent the various types of teaching delivered to the church at Corinth; others think that they refer to the various types of personalities brought into the church. The former is, we think, the more probable. Teaching of an inferior kind is compared to wood, hay, stubble—materials quickly destroyed by fire. There were teachers in all the Pauline churches who did not take their work very seriously, whose labors did not contribute anything really lasting and permanent to the building of the Church of Christ. The truths that go to the fashioning of the church must possess abiding value if they are to endure the searching test of fire to which it is submitted. The comparison of excellent teaching to gold and silver and precious stones suggests that the things we bring to the Church of the Master must be the very best in quality and beauty, requiring sacrifice and expenditure of time and

thought for their procuring. The beautiful words of the great prophet of the Exile could with equal appropriateness be addressed to the church of to-day as an ideal to strive after: "O thou afflicted, tossed with tempest and not comforted, behold, I will set thy stones in fair colors and lay thy foundations with sapphires and I will make thy pinnacles of rubies and thy gates of carbuncles and all thy borders of precious stones. And all thy children shall be taught of Jehovah; and great shall be the peace of thy children. In righteousness shalt thou be established" (Isa. 54. 11-14).

THE CHURCH—A HOME (*κατοικητήριον*)

"In whom ye also are builded together to be *a home* of God in the Spirit" (Eph. 2. 22).

The word *κατοικητήριον*, "home," or "habitation," is found twice only in the New Testament, in the above passage and in Rev. 18. 2. It frequently appears in the Septuagint as the equivalent of several Hebrew words which denoted the temple in Jerusalem, as, for example, 1 Kings 8. 39. In many instances it is a designation for the homes of men, for example, Exod. 20. 20; Jer. 21. 13. It is useful to make a distinction between the two words *δικοδομή* and *κατοικητήριον*. Paul, when he refers to the church as a *δικοδομή*, thinks of it as some great

cathedral in process of being built; and when he refers to it as a *κατοικητήριον*, he thinks of it as God's guest house, where he entertains with gracious hospitality those who would be his guests. Here every prodigal who has wandered far in quest of specious liberty, on returning repentantly home, will find warm welcome and sympathy. Here those who have had the power to become the sons and daughters of God will find every assistance in the training and culture of the spiritual life. Here the spirit of true brotherhood and good will creates an atmosphere conducive to the growth of the holiest and best.

VI
PAULINE DESIGNATIONS FOR
CHRISTIANS

VI

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THE significance and influence of names has always been a matter of absorbing interest to men of all races. The pages of the Scriptures show the importance of names and their meanings to the Jews. In the days of Æschylus there was much controversy as to whether names were accidental or rooted in nature and fixed by God from of old. Epictetus, in the second book of his discourses, propounds the following question: How is it possible to discover a man's duties from the designations which he bears? and among the several names which are given the following are singled out by him for consideration: son, man, citizen of the world, brother, councilor. Each of these titles, the Stoic philosopher maintains, when duly considered, suggests the acts which are appropriate to it. "If you go and speak ill of your brother, for example, I say to you, you have forgotten who you are and what your designation is." To Thomas Carlyle, many centuries later, the question was still a vital one; he regarded the name as the earliest

garment wrapped round the "earth-visiting Me, to which it henceforth cleaved more tenaciously than the very skin. And now, from without," said he, "what mystic influences does it not send inwards even to the center; especially in those plastic first times when the soul is infantine and soft? Names? Not only in common speech, but Science, Poetry itself is no other, if thou consider it, than a right naming."

In this art of right-naming Paul displayed unusual insight. He believed that names would exercise a mystic influence on their bearers. The Pauline designations which we shall consider in this study—"brethren," ἀδελφοί; "perfect people," οἱ τέλει; "spiritual men," οἱ πνευματικοί; "beloved of God," ἀγαπητοὶ τοῦ Θεοῦ; "those who are being saved," οἱ σωζόμενοι; "believers," οἱ πιστοί; "the called of Jesus Christ," οἱ κλητοὶ Ἰησοῦ χριστοῦ; "the saints," οἱ ἅγιοι—reveal to us the wealth and many-sidedness of the Christian life.

BRETHREN (ἀδελφοί)

The most usual name is that of "brethren," ἀδελφοί, a name applied occasionally to the associates of other religious societies, for example, to the devotees of the Serapion in Memphis, who were styled "brethren who worship the

most high God.” Jesus, in two striking sayings, gives to the term “brother” a special spiritual significance. “Whoever,” said he, “shall do the will of my Father who is in heaven, he is my brother” (Matt. 12. 50). The doing of God’s will is the sole condition by which we become kinsmen of Christ. By this broadening of the basis of the divine brotherhood Jesus included in it a large number whom some rigid and intolerant denominationalists would exclude. “There is an invisible as well as a visible church,” as Dr. Rufus Jones maintains, “and there are many who in their hearts daily climb Sinais and even Calvaries, though their names are on no church register.” “One is your Teacher, and all ye are brethren,” said the Master on another occasion to his followers. Patient and passionate endeavor to understand his spiritual message so as to translate it into life and infuse its spirit into the social order constitutes membership in this great world-wide brotherhood.

To Paul, Christ was the first-born among many brethren (Rom. 8. 29). The primary meaning of *πρωτότοκος*, “first-born,” as Doctor Charles points out, is wholly superseded by its secondary one of “chief” or “foremost” or “sovereign.” The better translation of Paul’s saying, then, would be, “Christ was foremost

among many brethren." The essential spirit of true brotherhood found sovereign recognition in the life and teaching of Jesus. The spirit of good will and sympathy expressed itself in his life of service in its purest and sublimest form. The parable of the good Samaritan, wherein he illustrates the nature of that brotherhood which transcends all distinctions of class and race, has been and still is a moving power in the hearts of men, fostering social sympathy and large-hearted benevolence. Though the apostle Paul does not use the word "brotherhood," ἀδελφότης, of the church—as his brother-apostle Peter does—yet the frequency with which he addresses the Christians as brethren shows that he loved to conceive of it as a band of men linked together in holy bonds, united for the great task of establishing the kingdom of God on earth. The appellation served to keep before the members the ideals of unity and co-operation which Paul strove so hard to establish in the Christian communities organized by him.

Brotherly love should spring naturally in the hearts of all who have experienced the love of God. "Ye are taught of God [θεοδιδάκτος] to love one another," said Paul to the Thesalonians; θεοδιδάκτος is an unusual expression and is found only in this passage in the New Testament. Paul probably means by it that

those who have been born of God and whose hearts are in consequence filled by God's Spirit can no longer help loving. As Bengel aptly said, "The strength of divine teaching flowers into love." In its purity this brotherly love possessed a peculiar warmth and tenderness, "In love of the brethren be *tenderly affectioned* one to another"; it is, however, peculiarly liable to be marred by unreality, as Peter, who qualifies it by the word "unfeigned," had found out.

Many are the obligations resting on the members of such an exalted brotherhood. The author of the Epistle to the Hebrews expects them to show hospitality to strangers; that is, to Christians on their travels to various parts of the empire; to show special solicitude toward prisoners, probably members of the churches imprisoned for their loyalty to the faith (Heb. 13. 11). It is enjoined upon them to restore in the spirit of meekness anyone overcome in a trespass, and to bear one another's burdens in fulfillment of the law of Christ (Gal. 6. 1). The brethren in the church at Thessalonica are urged to abound more and more; that is, to be ever seeking for a richer, fuller and larger Christian life, expressing itself in new spheres of service. They are to study to be quiet; that is, to commend the gospel of Christ by

conduct free from all ostentation, loudness, fret, and anxiety. Finally, they are to live a life of industry—to work with their hands and thus be independent and self-reliant, and in their outward conduct with the world to live honestly, with perfect regard to the holy law of righteousness (1 Thess. 4. 12).

THE PERFECT OR MATURE PEOPLE (οἱ τέλειοι)

“Let us therefore, as many as be *perfect*, be thus minded” (Phil. 3. 15).

The literal meaning of τέλειος, used in the New Testament with several shades of meaning, is “having reached its end.” It is the epithet used in the Septuagint to describe sacrifices which were without blemish, and the stones that David selected from the brook, which were τέλειοι because they were perfectly adapted to the task that he had in hand. More frequently it has a spiritual sense, as when it describes a heart whose allegiance to God is undivided. Noah is called “perfect” because he walked with God, so also is Job because he feared God. Solomon’s heart was “not perfect,” because it had gone after other gods. It is significant that the command, “Thou shalt be *perfect* with the Lord thy God” (Deut. 18. 14), comes as the climax of a paragraph in which the nation is forbidden to employ

diviners, sorcerers, wizards, and necromancers. That its connotation includes practical elements also is evident from the fact that it parallels mercy in 2 Sam. 22. 26.

“With the merciful thou wilt show
thyself merciful;
And with the perfect . . . thou wilt show
thyself perfect.”

There are some who regard the word as synonymous with “mercy” in the command to the rich young ruler, “If thou wouldst be perfect, go, sell that thou hast, and give to the poor.” It is more likely that Jesus looked at this young man’s wealth as an insuperable barrier to his full, spiritual allegiance to God. The concern of Jesus was that this life of promise should be *perfect*, that is, undivided in its devotion to God. The fetters of mammon were beginning to wind themselves about this young man; before long they would have him entirely in their power. It is this meaning of undivided devotion that Paul had in mind when he enjoined upon the Colossians “that they stand perfect in all the will of God” (Col. 4. 12). What an exemplary τέλειος Paul himself was! The heavenly vision seen on the Damascus road was so compelling that it claimed the full obedience of all his noble, disciplined powers. Disloyalty henceforth was entirely alien to him. Crucified to

the world and living solely for the glory of God, he was pre-eminently fitted to be the guide and counselor of the "perfect" ones in the churches founded by him.

This word τέλειος frequently appears in other writings of Paul's day. Philo, for example, in his description of the serious-minded man in contrast with the pleasure-lover, distinguishes three stages in his development: the beginning (ὁ ἀρχόμενος), the advancing (ὁ προκοπτῶν), and finally the full-grown or mature stage (ὁ τέλειος). To Philo the τέλειος was the man of mature judgment and ripe knowledge. To Epictetus, on the other hand, he was the man who had set out on the true path along which he was still advancing; hence Epictetus, in his *Discourses*, warns even the perfect man against the dangers of making no progress and so remaining in life and death an ordinary man. An examination of the contexts of the word in the Pauline Epistles makes it abundantly clear that it emphasizes not only that knowledge gained by long experience of Christ, resulting in firm conviction and maturity of thought and judgment, but also the need for progress in this knowledge, one stage giving place to another, as new vistas of truth break upon the view; that is, the word, as Paul uses it, comprises the meaning given to it by Philo and Epictetus.

"Brethren," wrote Paul to the people of Corinth, "be not children in mind, howbeit in malice be ye babes, but in mind be of full age (τέλειοι)." The true nature of the perfect man is happily set forth in the words, "Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man (τέλειος), unto the measure of the fullness of the stature of Christ."

It is perhaps possible that the use of the word in the mystery religions as a technical term denoting a fully initiated devotee, to whom the full mysteries had been revealed, may have influenced Paul, but it must always be remembered that Paul differs radically from the mystic in that he does not regard full initiation as possible in this life. The "perfect" at Philippi are urged to join with him in his pursuit of the goal of the high calling of God in Christ Jesus, "and if in anything ye are otherwise minded, God will reveal unto you: only whereunto we have already attained, by that same rule let us walk." The "perfect" are those who, in the estimation of Paul, are capable of receiving fresh revelations of the mind and the will of God. Each stage in the journey reveals new needs and new problems, for the satisfaction and solution of which must come new disclosures from God. "Human nature," says

Professor William Ernest Hocking, "finds in this New Testament appeal for perfection its deepest despair but also its highest dignity. Nothing but an absolute standard can give us the complete measure of our moral failure; yet in accepting this requirement we take our due place as akin to the divine nature. Life attains a new majesty and becomes the scene of a new passion. We have done with all moral fatalism and all rest in the half-way stations of human growth; we have begun a journey which reaches through eternity, and every comradeship is charged with inexhaustible value and importance."¹

Finally, in the command of Jesus, "Be ye perfect"; in the words of Paul, "that we may present every man perfect in Christ"; and in the words of James, "that ye may be perfect, lacking in nothing," the emphasis is upon that lofty moral ideal, perfectly incarnated in the life and character of Christ. The "perfect" are thus called by anticipation, because they are in love with the ideal as expressed in Christ and do all in their power to attain to the same.

THE SPIRITUAL PEOPLE (οἱ πνευματικοί)

"He that is *spiritual* [πνευματικός] examineth all things" (1 Cor. 2. 14).

¹ *Jerusalem International Council Report*, vol. viii,

“Interpreting spiritual things to *spiritual men*” (Revised Version, margin, 1 Cor. 2. 13).

“And I, brethren, could not speak unto you as unto *spiritual men*” (1 Cor. 3. 1).

“Brethren, even if a man be overcome in any trespass, *ye who are spiritual* restore such a one in a spirit of meekness” (Gal. 6. 1).

“Walk ye by *the Spirit*” (Gal. 5. 16). “Led by *the Spirit*” (Gal. 5. 18).

“Live by *the Spirit*” (Gal. 5. 25). “Fruit of *the Spirit*” (Gal. 5. 22).

H. H. Kennedy, in his interesting study of the word πνευματικός, “spiritual”—which Paul contrasts with ψυχικός, the natural man at his best—affirms that, as with so many of the Pauline psychological conceptions, though they have many striking affinities in the mystery cults, the soil in which their root is definitely laid is in the Old Testament. The “spiritual” man is he who has received the Spirit which is from God, the divine response to his faith in Christ crucified, risen and alive for evermore, by virtue of which the evil tendencies of his flesh are neutralized, and his inner life is transformed into the likeness of the divine life of Christ.

A. The spiritual man, to Paul, is one who is able to appreciate spiritual realities, who views everything *sub specie æternitatis* and

endures the stern realities of life as one who sees the invisible. God and his will are deep verities to him. "The deepest word of life is not matter but grace; Christ is a revealing place for the eternal nature of things. It is he who assures us that love, peace, and forgiveness are at the heart of the universe."¹ The greatest enemy of the Christian faith in Paul's day, as it is in our own, was that secular interpretation of life which excludes God entirely out of its thinking and denies that it is necessary for life and thought to presuppose spiritual realities. Our age stands in great need of men rich and alive unto God, who will impregnate the social and moral life of our time with vitalizing influences.

The prototypes of Paul's spiritual men were the great prophets of Israel, men who were so attuned to the spiritual that they were convinced, like Jeremiah, of the futility of trusting in power, wealth, and wisdom, on the possession of which worldlings prided themselves. Jeremiah's proud boast was that he understood and knew the Lord whose delight was ever in the exercise of loving-kindness, judgment, and righteousness in the earth. God was ever breaking in varying ways on the sensitive consciousness of these great visionaries. Isaiah became aware of

¹ Rufus Jones, *Jerusalem Conference Report*.

him in the solemn quiet of temple worship. Jeremiah was startled by the nearness of God as he watched the first signs of spring on the hills of Anathoth. Throughout his difficult ministry of forty years everything was sacramental to him; the workshop of a potter taught him invaluable lessons of the patience and invincible hopefulness of God. Amos realized the mysterious presence of God amid the austere solitudes of the desert; while Hosea, through the bitter experiences of a wrecked home life, was made conscious of the loving-kindness of God. Ezekiel, all through his ministry in Babylon, heard the whir of the chariot wheels of the "splendor of the Lord," that winged triumphal car which bore the sapphire throne of the Divine Presence. Deutero-Isaiah encouraged his exiled compatriots with the news that the messengers from Jerusalem had seen Jehovah face to face returning to restore the city, and that the everlasting God who never wearied nor grew faint would be the guide and rear guard of the returning band of exiles. It was by faith in unseen realities that all these brave men kept alive in the hearts of their people the spiritual values of life.

Close kindred to these spiritual men whom Paul speaks of are the mystic poets. Henry Vaughan, the Welsh country doctor, who spent

all his days ministering to the sick and dying in the lovely vale of Usk in mid-Wales, saw, as he rode from farm to farm along those hill-sides, glimpses of the eternal. How truly descriptive of the spiritual man are his lines on the words, "He that doeth the will of God abideth forever":

"As angels in some brighter dreams
 Call to the soul when man doth sleep,
 So some strange thoughts transcend our wonted
 themes
 And into glory peep.

"If a star were confined into a tomb,
 Her captive flames must needs burn there,
 But when the hand that locked her up gives room
 She'll shine through all the sphere."

A like vision of eternal verities did Wordsworth, who drew nourishment for his soul from the poems of Vaughan, have when roaming on the hills above Tintern Abbey.

"And I have felt
 A presence that disturbs me with the joy
 Of elevated thoughts: a sense sublime
 Of something far more deeply interfused,
 Whose dwelling is the light of suns
 And the round ocean and the living air
 And the blue sky, and in the mind of man,
 A motion and a spirit that impels
 All thinking things, all objects of all thought,
 And rolls through all things."

Francis Thompson too, despite his abject and wretched poverty, penetrated behind the veil:

"O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee."

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"The angels keep their ancient places,
Turn but a stone and start a wing,
'Tis ye, 'tis your estranged faces
That miss the many-splendored thing.

"But (when so sad thou canst not sadder)
Cry; and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched between heaven and Charing Cross.

"Yea, in the night, my soul, my daughter,
Cry,—clinging Heaven by the hems;
And lo, Christ walking on the water
Not of Gennesareth, but Thames."

The spiritual people of the Pauline churches would feel at home among these prophets and poets; but in their vision of spiritual reality, Christ occupies a central place: his way of life is God's purposed plan for the human race. Just as the magnet reveals the existence and power of an all-pervading elemental force in the universe, so Christ is the unique revealer of the power of God's love and grace to attract mankind: "And I, if I be lifted up, will draw all men unto me."

B. Reitzenstein mistakenly interprets the "spiritual man" as one who is unconscious of the body. On the contrary, he lives in a world in which he is subject to severe temptations and has innumerable trials to face (Gal. 6. 1). He has practical duties to perform, among which is the imperative task of helping those who have been inadvertently trapped in the toils of sin. Rufus Jones, in his address on "Secular Civilization and the Christian Task," enumerates the following obligations as resting on those who give the chief place to the spiritual in their thinking and acting. "They must rebuild the home as a center of love and nursery of souls, and transform unlovely sections of our cities and make them sweet, wholesome, and beautiful. They must carry life and healing into the twilight zones at home as well as spread with fervor the truth in foreign lands. They must recover for Christ the rural districts where the daily food for millions is produced. They will take pains to master the problems of nature and history with the same minute care and accuracy that now characterize modern science, and at the same time with spiritual insight and with a flood of light upon the deeper significance of life. They will carry a reconciling spirit and constructive wisdom into the complex problems of labor, business, and

industry. Once more, as in the greatest periods of the church, their most important contribution will be the preparation of a new type of saint, whose beauty of consecration and whose radiance of life will overtop any logic or argument or persuasion of speech.”¹ Are not such people they who, in Paul’s phraseology, “live by the Spirit,” “walk by the Spirit,” “are led by the Spirit,” and “produce the fruit of the Spirit”? they who “through the Spirit wait for the hope of righteousness”?

C. Though the “spiritual man” is not unmindful of his own or of his neighbor’s physical welfare but seeks to improve the material conditions of man’s life, he is ever at war against the lust of the flesh. “Walk by the Spirit,” Paul declares, “and ye shall not fulfill the lusts of the flesh” (Gal. 5. 16). The interests of the Spirit are eternally opposed to those of the flesh. The lusts of the flesh are (a) carnal sins: fornication, uncleanness, lasciviousness; (b) sins connected with heathen religions: idolatry and witchcraft; (c) anti-social sins, enmities, strife, jealousies, wraths, factions, heresies, envyings; (d) sins of intemperance, drunkenness and carousings (Gal. 5. 19–21).

The “spiritual man” is not only freed from the sins of the flesh but also he is no longer

¹ *Jerusalem Conference Report*, vol. viii.

under the dominion of the law, "If ye are led by the Spirit, ye are not under the law" (Gal. 5. 18). Those who have surrendered their will to the guidance of the Spirit and on whose hearts the law of God is graven, enjoy a new life of spiritual freedom and shall not be entangled in the bondage of legalism. The ceremonial law, with all its tiresome regulations concerning foods, fasts, and feasts, shall no longer be binding on them. The only law they acknowledge is the law of love in which the whole law is fulfilled. What a relief it must have been to Paul to emerge from the restrictions and prohibitions of Judaism into the new life of Christian liberty! This new freedom liberated his thought; it required only a pure, loving devotion and a sincere, ardent communion with the living Christ. It resulted in a deeper and more intimate fellowship with God, for he was now a son of God in Christ Jesus. It also led him out of the narrows of nationalism and intolerance into the wide seas of universalism and humanitarianism; for there can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female, for all are one in Christ.

They who live by the Spirit "bring forth the fruit of the Spirit" (Gal. 5. 22). The fruit of the Spirit is (a) habits of mind: love, joy and

peace; (b) social qualities: long-suffering, kindness, goodness; (c) general principles of conduct: loyalty, gentleness, and self-control.¹

(a) The first group constitute the distilled essences of the spiritual life. Love (*ἀγάπη*), as always, leads the triumphal procession of the graces in the Spirit-filled life. It is the root and soil in which all the others find sustenance and life. Love is the master-key which unlocks barred doors and gives men access into the secret treasures of the heart of God. Christ took it into his heart where it shone like a jewel, the darker the night the brighter and more radiant its effulgence. And Christ, who gave to love a supreme place in his own life, demanded that all his followers should do likewise.

It is the presence of joy, *χαρά*, in the New Testament that makes it one of the most buoyant and hopeful books ever written. At the coming of Jesus the fields of Judah were vocal with the glad songs of joy. His radiant presence made every day a festival for his little band of followers, among whom, to the surprise of his contemporaries, ascetic austerity and fasting found no footing. Jesus as giver of joy is the special theme of the Johannine Gospel, where again and again we meet with the words, "that

¹ E. D. Burton, "Galatians."

my joy may be in you," and "that my joy may be fulfilled." It was to reach his own appointed joy, the author of Hebrews informs us, that "Jesus steadily endured the cross, thinking nothing of its shame" (Moffatt's translation). Joy, to the apostle Paul, was no meager, anæmic thing, but, rather, strong, robust, and radiant; it was one of Heaven's choicest gifts to the soul, hence it was his highest ambition to be a joy-bringer; "a helper of your joy," "fostering the joy of your faith," as he wrote. Not all the persecutions and trials that he had to undergo could deprive him of this heavenly gift. "Joy," Dean Inge has said, "is the emotional experience which our kind Father in heaven has attached to the discharge of the most fundamental of all the higher activities, namely those of inner growth and outer creativeness. Joy is the triumph of life, the sign that we are living our lives as spiritual beings, and that we are sent into the world to become something and to make something. The fulfillment of the prophetic and the priestly function of bringing a human soul to the knowledge of God and service of man gives perhaps the deepest joy of all. "Well done, good and faithful servant, enter thou into the joy of the Lord."

Peace, *εἰρήνη*. The serenity of soul, arising

from the assurance of being reconciled with God and of being under his constant care, appears as naturally in the Spirit-led life as an apple on an apple tree. Peace plays the part of stout guardian of the gateways of the soul, garrisoning our thoughts in Christ Jesus (Phil. 4. 7). It fulfills the task of arbiter in the soul's tribunal, settling all disputes and conflicts and securing harmony and good will (Col. 3. 15). "The world's gift to you," Christ is reported to have said, "is tribulation; but my gift to you is peace; so be of good cheer; as the peace of God in my soul has made me more than conqueror over all tribulation, so your hearts, garrisoned by my peace, will be able to overcome the world. Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be fearful."

(b) Linked with these gracious presences are three graces of a more practical workaday type. Patience, *μακροθυμία*, is that disciplined temper and perfect control of self in the presence of people of narrow outlook, intolerance of spirit, and over-scrupulousness in regard to matters that are nonessential and secondary. It is the opposite of an arrogant and overbearing spirit, and shows consideration and sympathy toward human foibles and weaknesses.

None of the fruit of the Spirit is more helpful

to man than kindness, χρηστότης; none has brought more glory and honor to the kingdom of God. It has refreshed the spirits of multitudes, enabling them to endure the heat and burden of the day. Its ministries have not always been acceptable; but how often in the day of visitation has the remembrance of the good words of kindness led men to glorify God!

There is much uncertainty among scholars concerning the exact meaning of ἀγαθωσύνη, translated "goodness." Lightfoot distinguished between goodness and kindness, affirming that the former is more active, differing somewhat as *benificencia* from *benevolentia*. Doctor Burton favors the more general meaning of "goodness," but thinks the word refers less distinctly to conduct toward others than either loyalty or kindness does. Doctor Sanday interprets the word as meaning "goodness of heart" which prevents a man from injuring the spiritual life of his brother Christian by disregarding his conscience. It seems to us to denote that gracious kindliness of disposition which characterized so many of the early Christians whose hearts were touched with a deep sympathy for human weakness and whose ears were ever open to the cry of distress.

(c) From love, as we have seen, emanate joy and peace in the individual life, and generous

hands and understanding hearts toward others; implicit in it also, as the flower is in the seed, are loyalty, gentleness, and self-control. All are the result of the working of the Spirit. *πίστις* has many meanings in the New Testament; fidelity, especially in relation to one's fellow-men, is the best word to use for it here, as in Rom. 3. 3. and Matt. 23. 23. Loyalty to the will of God, loyalty to the inner voice within them, loyalty to their fellow Christians distinguished many of the true-hearted Christians of Paul's day. It nerved them to endure the severest trials and welded them into a strong, united group to serve the interests of God.

The companion of loyalty is gentleness, *πραΰτης*, which blends and unites in itself modesty, submission to God's will and consideration of others; it is the very antithesis of that arrogant, self-assertive spirit which is blind to the needs of others.

Self-control, *ἐγκρατεία*, was held in high esteem by the Greeks. The exercise of vigorous control over appetite and passion, *ἐγκρατεύω* (1 Cor. 9. 25), was essential for the Greek athlete in his training for the Isthmian games. Paul could not emphasize too vigorously the importance for Christians, living in centers of population, where license and moral laxity prevailed, of perfect mastery over desire; without it the

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attainment of the highest Christian culture and the faithful meeting of social obligations were impossible. All desires must be brought into subjection to the will and sublimated, so that they may lend their aid for high moral performance.

THE BELOVED OF GOD (Ἀγαπητὸν τοῦ θεοῦ)

"To all who are in Rome, *beloved of God*" (Rom. 1. 7).

Dr. C. H. Turner¹ has given us a scholarly discussion of the word ἀγαπητός, "beloved." After an examination of the word in Homer, Aristotle, and other classical authors, he concludes that when it is used with son, daughter or child, no Greek of pre-Christian times would have hesitated in understanding it of an only child or would have thought any other meaning as possible. This judgment is confirmed by a study of the Septuagint passages, Gen. 22. 2, 12, 16, and Judg. 11. 34, where the word translates the Hebrew, *yachid*, "an only one," "solitary," and is used of only sons and daughters. When, therefore, the words "beloved Son" are found in the Gospels as a designation of Christ (see Matt. 3. 17; Mark 1. 11; 9. 7), the expression, Doctor Turner thinks, should be translated "only Son." But

¹ *Journal of Theological Studies*, January, 1926.

since ἀγαπητός—in the plural it is true—is also the equivalent of the Hebrew *yadid*, which means “beloved,” and in view of the frequent use of ἀγαπητοὶ by New Testament writers in addressing their readers, where it can mean “beloved” only, may not the word when applied to Christ by Christian writers of the first century retain something of the meaning of both Hebrew words *yadid* and *yachid*, “only” and “beloved”?

Paul derives this word, as an appellation for Christians, from certain passages in the Psalms. We find, for example, the expression, “that thy beloved [οἱ ἀγαπητοί σου] may be delivered” (Psa. 60. 5), and “For so he giveth unto his beloved [τῶις ἀγαπητοῖς αὐτοῦ] in sleep” (Psa. 127. 2, Revised Version, margin). Doctor Hort was of the opinion that as used in the New Testament the word referred back to our Lord’s test of discipleship to himself, the mutual love of those who believe in him. “A new commandment I give unto you, that ye love one another, even as I have loved you” (John 13. 34). It is doubtless also meant to imply the antecedent “love of God,” as shown forth in Christ. The Christians as “beloved of God” are those in whose lives the love of God is the central experience.

It is interesting also to note that it is this

word that Paul uses of his special friends. Luke is his *beloved* physician; Epænetus, Ampliatus, Persis, Tychicus, Epaphras, Timothy, Philemon, Onesimus are his *beloved*. What ■ genius for friendship had the apostle!

Again, when the apostle is deeply stirred and wants to convey an earnest appeal, he addresses his readers as "beloved" or "beloved children." Thus he addresses the Christians of the imperial city, when he urges them to trample underfoot the spirit of vengeance (Rom. 12. 19). When he pleads with the Corinthians to keep clear of idolatry and to remain firm, immovable, abounding in the work of the Lord, he calls them, "my beloved" (1 Cor. 10. 14; 15. 58). It is as his beloved that the Philippians are counseled to obedience and to work out their own salvation with fear and trembling (Phil. 2. 12). The Ephesians are reminded that as the beloved children of God they are to be imitators of him and to live and act lovingly as Christ loved and gave himself for them (Eph. 5. 1).

THOSE WHO ARE BEING SAVED (οἱ σωζόμενοι)

"Unto us *who are being saved* it is a power of God" (1 Cor. 1. 18).

"We are ■ sweet savor of Christ unto God *among those who are being saved*" (2 Cor. 2. 15).

In the two above passages οἱ σωζόμενοι, those

who are being saved, are contrasted with those who were perishing, in whom the deadly processes of sin were doing their destructive work. It is interesting to find Paul using the present tense in 1 Cor. 15. 2 to describe the continuous saving power of the gospel, and in Eph. 2. 5-8 the perfect tense, that tense by which the Greeks conveyed the thought of something which happened in the past, the influence of which continued into the present.

The future tense occasionally is employed to convey the promise of salvation—"much more being reconciled shall we be saved by his life" (Rom. 5. 10), and to indicate that there is something from which we need to be delivered continually. These tenses clearly indicate that the permeation of the will, mind, and temperament by the saving grace of God is a slow, gradual process to be daily renewed and experienced. "Among them that are being saved we are a sweet savor of Christ unto God . . . *from life unto life*" (2 Cor. 2. 15, 16).

In the pages of the New Testament various agencies are engaged in this divine task of saving the soul. In Rom. 10. 13 Paul applies an Old Testament truth to the Christian life, when he avers that whosoever shall call upon the name of the Lord shall be saved. The spirit of prayer inwrought in the depths of the soul

exercises a purifying, cleansing influence on thought, will, and disposition. True prayer, because it implies continuous self-examination and the bringing of life into communion with the holy, cannot but beget in the soul the spirit of true humility and reverence—eloquent witnesses to the reality of God's saving grace.

"Believe on the Lord Jesus Christ and thou shalt be saved"—so run the familiar words. What are the elements of this belief? That Christ is God's messenger in a unique sense, revealing the glory of God to men; that the way of life outlined in his teachings is the highest and noblest ever presented to men; that the cross of Christ demonstrates the glory and fullness of love and continually exercises a remedial influence on the souls of men; that through his resurrection the Spirit of Christ becomes the abiding possession of every true believer, an inspiring, corrective force—this is surely what Paul means by the expression, "We shall be saved *by his life*" (Rom. 5. 10).

"We were saved by hope" (Rom. 8. 24). Christian hope, co-worker with faith and love, is not a blind, drooping figure, as she reveals herself in the pages of the New Testament. On the contrary, her eyes are set on the eternal hills.

“And ever up to heaven,
As she did pray,
Her stedfast eyes were bent;
Nor swerved other way.”

Hope is deeply versed in the experiences of life; faith and love have communicated to her some of their experiences, and so, when she gains entrance into the heart, she keeps its doors open for all kinds of lovely and beautiful ministrants. It is no wonder that the great apostle, inspired as he was by the power of hope, should have claimed for her special power in the saving of the soul.

Other forces—saviours of the soul—engaged in this divine ministry are: the preaching of the gospel (1 Cor. 9. 22), regarded by Paul as a great sacramental experience by means of which the living bread of the Word could be as truly dispensed to the souls of men as in any eucharistic service; the love of the truth, “They received not the love of the truth that they might be saved” (2 Thess. 2. 10); the grace of God, “By grace are ye saved” (Eph. 2. 5); and what James called the engrafted or implanted word; that is, the word of God rooted in one’s own personality, “Receive with meekness the implanted word which is able to save your souls” (James 1. 21); and finally, the dedication

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of the mind and will to the task of soul-saving, "Work out your own salvation with fear and trembling" (Phil. 2. 12).

THE LOYAL OR BELIEVING ONES (οἱ πιστοί)

"To the saints in Ephesus and *the loyal ones* in Christ" (Eph. 1. 1).

"To *those who believe* and know the truth" (1 Tim. 4. 3).

"Be thou an example *to them that believe*" (1 Tim. 4. 12).

There are two elements in the word πιστός: belief, which is active, and loyalty, which is passive. Lightfoot thinks it is groundless and arbitrary to secure a rigid definition of the sense: "for why should sacred writers have used with this meaning or that a term whose very comprehensiveness was in itself a valuable lesson?" There are, however, contexts where the active meaning of belief is stressed; for example, John 20. 27, "Be not faithless but believing." Similarly, in Gal. 3. 9, "believing" would be a better epithet to apply to Abraham than "faithful." The passive meaning, on the other hand, best suits the word in Rev. 2. 10, "Be thou faithful unto death." Many translators prefer this passive meaning in the passages quoted above.

To the apostle the two qualities are in-

dispensable in the life of the Christian. Loyalty of the highest kind cannot be long sustained unless inspired by a real belief in a Person or a great cause. The Christians at Ephesus are addressed as "the faithful in Christ Jesus," and Tychicus is "the faithful minister in the Lord." That a man be found faithful, said Paul to the Corinthians, is the essential qualification of a steward of the mysteries of God, and the capacity to be true and dependable in a small thing is the gospel prerequisite for a larger and more responsible trust.

THE CALLED OF JESUS CHRIST (οἱ κλητοὶ τοῦ
 Ἰησοῦ χριστοῦ, Rom. 1. 6)

According to some interpreters, the word *κλητός*, called, in the two passages where it occurs in the Gospel of Matthew (20. 16; 22. 14), "Many are called but few are chosen," has a different signification from that which it has in the Pauline Epistles. They take the word "called" in the two gospel passages as the equivalent of "invited" and the word "chosen" to refer to those who have accepted the invitation. But if J. Weiss' interpretation be correct, the distinction between the use of the word in the Gospel and the Epistles almost vanishes, for, according to him, the phrase "called" refers to the many Christians who

have responded to the appeal of the preacher, and the expression "chosen" alludes to those of their number who have a special insight into divine truth. This to us seems to be much nearer the truth of Christ's words, otherwise there is a note of deep pessimism in them with reference to the future of his kingdom.

The "called," in Paul's Epistles, are always those who have responded to the still small voice of God in the soul, inviting them to repentance and faith. The word implies that in the creation and building up of the Christian life the Spirit of God plays a distinct and definite part. The Christians of Rome are described as the "called" of Jesus Christ (*κλητοὶ Ἰησοῦ χριστοῦ*), a company of men and women, his cherished possession, singled out of the world to reveal his glory amid the darkness of Roman life, and to act as his ready heralds to bear the message of hope and salvation to all classes in the city.

The "called" of Corinth (1 Cor. 1. 4) are said to have discerned in the cross of Christ a wisdom which was divine and a power which was of God. The love which was so triumphantly expressed in that cross of shame became a light to solve many of the deepest perplexities and enigmas of life, and at the same time supplied those who were called with a much-needed

moral dynamic to enable them to keep loyal and true to the ideals of the new faith.

The ideals of the "called" life are of the highest. Paul reminds the Thessalonians that they are called to lead a holy life, "for God hath not called us to uncleanness but unto holiness" (1 Thess. 4. 7). The Ephesians he urged to walk "worthily of the calling wherewith they are called," and to live their lives in perfect lowliness and gentleness of spirit, in long-suffering and forbearance, in preserving the unity of the spirit in the bond of peace (Eph. 4. 1-3). The readers of First Peter were told that the purpose of their high calling was twofold, to follow in the steps of Him who did no sin, neither was guile found in his mouth (2. 21), and to set forth the excellences of Him who called them out of darkness into his most marvelous light.

Paul proudly confesses to the church at Philippi that he presses on toward the high calling of God in Christ Jesus. The purified life in heaven constitutes the real goal and the glorious prize which he unwearyingly seeks after.

THE SAINTS OR HOLY ONES

"Called to be saints" (*κλητὸι ἅγιοι*, Rom. 1. 7).

The word *ἅγιος* has a history outside the Greek Bible, for in Herodotus it describes the shrine

of Aphrodite and the sacrifices and the utensils used in her worship. It is common as an epithet of the gods in Greek inscriptions and is frequently employed in the various mystery cults.

In the Septuagint it is the equivalent of several Hebrew words, but principally of "*qadosh*," the primary idea in which is probably that of separation, its antithesis being "*chol*," open to common use, or profane. No word in the Old Testament mirrors the moral and spiritual conceptions of the Jews as this important word *ἅγιος* does. In the priestly code and often in Ezekiel it stresses ceremonial purity; things are holy in virtue of their connection with the worship of Jehovah; thus sacrifices, shewbread, incense, anointing oil, and priestly clothing are so designated. The epithet is applied also to persons who comply with certain ceremonial requirements; priests are holy (Lev. 2. 6); warriors while they are on active service (Isa. 13. 3); the Nazarites while under their vow; even the *hierodoulai* of certain shrines are said to be holy. The prophets, especially Isaiah, and the psalmists, mint the word afresh and stamp it with ethical significance; to them holiness is synonymous with moral excellence. When they applied the word to God it served to emphasize his unapproachableness, his great-

ness and sublime majesty which awaken in men awe and reverence. Thrice repeated by the seraphim in the Temple, it touched Isaiah to the depths of his soul, kindling in him a deep reverence. God was to him throughout his prophetic ministry "the Holy One of Israel."

In the New Testament Jesus is the saint *par excellence*, ὁ ἅγιος τοῦ θεοῦ, the holy one of God (Mark 1. 24). When the disciples were falling away, Peter addresses the Master with the words, "We have believed and know that thou art the Holy One of God" (John 6. 69). Men felt a deep awe in the presence of Him who was the embodiment of perfection and grace.

This word with all its sacred associations Paul takes and applies to Christ's followers—the holy ones. They are such because of their consecration and devotion to God; it is their supreme delight to adore and honor his great name. The sanctuary is to them supremely a place of prayer; they delight to dwell in "Mount Zion, the city of the living God, the heavenly Jerusalem." As holy ones they have no dealings with anything that is common and profane; they keep themselves free from the soiling influences of worldliness. The highway of holiness along which they walk is barred to all that are unclean; the entrance into the heavenly city of which they hope to be citizens is closed

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against everything "common and that maketh an abomination and a lie." From their Master they have learned that it is not that which entereth into a man that defileth a man but that which proceedeth out of him. Like the prophets of Israel they know that inhumanity, deceit, carnal lust, arrogance, fraud, and oppression are hateful in the sight of God. They are holy too because they do not spend their time in "passiveness" and contemplation. As the holy God reveals himself in acts of judgment and redemption, so the holy ones ever strive to make religion victorious in life. Finally, the quest after moral excellence and perfection engages all their powers and lures them to constant pursuit of it.

VII

“SONS OF LIGHT AND SONS OF DAY”

πάντες γὰρ ὑμεῖς υἱοὶ φωτὸς ἐστε καὶ υἱοὶ ἡμέρας. Οὐκ ἐσμέν
νυκτὸς οὐδὲ σκότους· ἴδρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ
γρηγορῶμεν καὶ νήφωμεν. οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν,
καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν,
ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν
ἐλπίδα σωτηρίας· ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς
περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], τοῦ
ἀποθανόντος περὶ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα
σὺν αὐτῷ ζήσωμεν. Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς
τὸν ἕνα, καθὼς καὶ ποιεῖτε.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ
προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς, καὶ ἡγείσθαι
αὐτοὺς ὑπερεκπερισσῶς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε
ἐν ἑαυτοῖς. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους,
παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακρο-
θυμεῖτε πρὸς πάντας. ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ,
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας.
Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε, ἐν παντὶ εὐχαριστεῖτε·
τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

—1 Thess. 5. 5-18.

VII

“SONS OF LIGHT AND SONS OF DAY” (1 Thess. 5. 5-18)

A Paraphrase. Bearing as we do the honored designation of “sons of light and sons of day,” we have naught in common with the things of darkness and of night; let us not be morally asleep and indifferent as the rest of men, but, rather, let us be wide awake to our responsibilities and face the situations of our time with alertness. Men usually sleep and get drunk at night. The darkness of sin makes them morally indifferent and causes them to lose control of themselves, but we must be wide awake like soldiers at the dawn of a great battle and must march forward equipped with the breastplate of faith and love, our hope of victory gleaming like a shining helmet. Defeat, which would bring upon us the wrath of God, is not our destined goal, but, rather, that moral victory which Jesus Christ who died on our behalf will help us to obtain. Life with him here and hereafter should be our one great ambition. To that end, let us encourage those who are fighting the same battle side by side with us, strengthening their

faith and resolution and showing perfect comradeship and *esprit de corps*. We beg of you to hold in the most loving esteem the leaders who toil so hard among you, whose onerous task it is to organize our ranks and to give us instruction and counsel. We plead also with you to help those recruits who find it hard to keep rank, to encourage the timid, to fortify the weak, and to show real sympathy toward all. At all costs, shun the spirit of revenge, but seek, rather, the moral good of all. Always observe that holy triad of sacred duties, enjoined by the will of God and which find such beautiful expression in the life and teaching of Jesus: continually live a life of joy, be always on your knees in prayer, and for even the smallest of God's mercies show true gratitude.

Paul, in the concluding passage of his first letter to the church at Thessalonica, addresses the church as though it were a company of soldiers occupying a position of strategic importance in the capital of this Roman province. The words he uses, γρηγορέω, "to be watchful"; νήφω, "to be sober"; θώραξ, "breastplate"; περικεφαλáια, "helmet"; áτακτος, "unruly"; and διώκω, "pursue," had all an important place in a soldier's vocabulary.

The name given to this Macedonian company of men and women: "*Sons of light, sons of*

day," is a very happy one. It suggests the words attributed to the Master in the Johannine Gospel, "While you have the light, believe in the light, that you may be sons of light." Such a title was a constant challenge to high and noble living. As Doctor Hort has pointed out, the Oriental, with his vivid imagination, looked on any very intimate relationship as a relationship of sonship, even in the spiritual sphere. "Those are called sons of an impersonal object, who draw from it the impulses or principles which mold their conduct from within and who are, as it were, its visible representatives and exponents." This form of expression to indicate close relationship is a common one in our New Testament; for example, sons of disobedience (Eph. 2. 2), children of obedience (1 Pet. 1. 14), son of perdition (John 17. 12), sons of thunder (Mark 3. 17), sons of this age (Luke 16. 8) and Barnabas, son of consolation (Acts 4. 36). The absence of the Greek article in the phrase *υἱοὶ φωτός, υἱοὶ ἡμέρας*—"sons of light, sons of day"—brings out still more forcibly the noble qualities and splendid character expressed by this title; for, as Doctor Moulton, in his *Prolegomena*, rightly maintains, there are few of the finer points of Greek which need more constant attention than that omission of the

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article when the writer would lay stress on the quality or character of a person or object.

In the New Testament, light and day are symbols for knowledge, purity, and salvation. "Light" with Paul is often a comprehensive term for all the Christian virtues: "The fruit of the light is in all goodness, righteousness, and truth" (Eph. 5. 9); the terms "darkness" and "night" denote error, ignorance, license—in short, they embrace all the pagan vices, "Ye were once darkness, but are now light in the Lord" (Eph. 5. 8).

THEIR WATCHWORD

The watchword of this splendid group of men and women is, "Let us be wakeful and sober" (γρηγορώμεν και νήφωμεν). Nehemiah, when he commands his men *to stand on guard*, uses the first of these words (Neh. 7. 3), which Jonathan also uses to call upon the Maccabees *to watch* and be in arms all night long, that they might be ready for battle. Three times did Jesus in the garden of Gethsemane counsel his disciples *to be wide awake* so as to be prepared for the searching trials that were impending (Matt. 26. 38ff.). In Paul's tender farewell discourse to the Ephesian elders at Miletus we again hear the challenging word as he recalled to their remembrance his own unsleeping vigilance over them

(Acts 20. 31). Paul, the ever wakeful, felt that the Church of the living God must be wide awake to its duties and responsibilities, for arrayed against it are the unsleeping forces of wickedness.

νήφω, "be sober," literally implies sobriety as opposed to drunkenness, but here, as in 1 Pet. 5. 8 and in 2 Tim. 4. 5, it denotes a state of mind, unperturbed and free from all excitement, that can with calmness and clearness grasp the problems confronting the church. It was necessary for the Christians at Thessalonica to have all their moral and spiritual powers at full command, so that they could look all facts and considerations deliberately in the face. Doctor Moffatt's translation, "Keep cool," brings out the true significance of the word (1 Pet. 1. 13; 4. 7; 5. 8).

The Equipment of the Sons of Light (verse 8). Indispensable to the members of this church are faith, hope, and love, with which to meet the trials and persecutions that await them. "By faith," said Chrysostom, "they are to realize the divine will; by love they are to have the divine power to embody that will in their dealings with men, while their hope is to be centered on that salvation which was made sure and available by the death of our Lord Jesus Christ." Paul, in the beautiful words,

“to live together with him whether we sleep or whether we wake” (1 Thess. 5. 10), states the nature of this salvation; it is communion with the living Christ here and hereafter, with all that tremendous fact involves in transformed personal life, quickened social conduct, enlightened world outlook, and a life which is immortal. Paul delights to unite this triad of graces; in the church at Thessalonica faith had proved itself by active work, love had spent itself in toilsome service for others, and hope, inspired by their consciousness of Christ’s Lordship, showed itself in splendid constancy and fortitude (1 Thess. 1. 3). They are again associated in the letter to the Colossians, “Having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens”; and again in the glorious climax of his great hymn to love the three are grouped together, showing that to Paul’s mind nothing acquired by the Christian is of greater worth in the advocacy of the gospel. The soldier’s breastplate and helmet are fitting symbols for these virtues, which are not cloistered and anæmic, but possess a virility and strength to undertake lowly duties, to face life’s trying ordeals, and to guard against all the sinister forces which war against the Christian life,

A. *The Rules to Govern Their Attitude Toward Fellow Soldiers.* Keeping in mind the figure of an army, Paul's injunctions may be regarded as army rules. Fellow soldiers are to "encourage one another" (παρακαλεῖτε), to "build one another up" (οἰκοδομεῖτε), and to "be at peace with one another" (ἐιρηνεύετε).

Both the noun "encouragement" (παράκλησις) and the verb "to encourage" (παρακαλέω) frequently recur in Paul's correspondence: God is to Paul a "God of all encouragement" (Rom. 12. 8); Christ too is a perennial fount of the same grace (Phil. 2. 1). This word, so common in the New Testament, is quite rare in classical authors and is very seldom found in the Septuagint; for encouragement can flower and shed its welcome fragrance only in the warm congenial atmosphere of Christian love. Life with all its sorrows, defeats, and discouragements produces in many hearts the spirit of despondency and hopelessness; the man or woman versed in the gracious art of encouragement performs for such a Christian service of the highest possible order. Barnabas, Paul's early friend, had an utterly truthful name, "son of consolation," a name worthily borne and richly deserved. Paraclete (παράκλητος) is closely allied with the two words we have been discussing. The Spirit of God is our great

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Encourager or Comforter. There is no greater encouragement in life than the consciousness of growth in character, fellowship with Christ, and a knowledge of the truth; and thus does the Spirit of God fulfill his holy office in our lives.

In Matthew Arnold's *Rugby Chapel* we have a profoundly moving description of a father's remarkable gift of encouraging others:

"But thou wouldst not alone
Be saved, my father! alone
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gavest the weary thy hand.

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"Therefore to thee it was given
Many to save with thyself;
And at the end of thy day,
O! faithful shepherd, to come,
Bringing thy sheep in the hand."

Such men, even after death, like angels appear;
at their voice

"Panic, despair flee away.
They move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave.
They fill up the gaps in the files,
Strengthen the wavering line,

Stablish, continue the march
On, to the bound of the waste,
On, to the city of God."

In "The Deserted Village" another gifted son recalls a saintly father, a humble Irish parish priest:

"But in his duty prompt at every call
He watched and wept and prayed and felt for all.
And as a bird each fond endeavor tries
To woo its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds and led the way."

There is no holier duty than that of *building* one another up (*οικοδομῆτε*). Not only is the Christian Church to be a shrine of God, but the human personality also is to be made a sanctuary worthy of his indwelling; to do this we must help one another to build into this living fabric those things that are excellent and of good report. In the words of William Blake:

"Lo, the stones are Pity and the bricks well-wrought
affections
Enameled by Love and Kindness; and the tiles
engraven gold,
Labor of merciful hands. The beams and rafters are
forgiveness;
The mortar and cement of the work, tears of honesty; the nails
And the screws and the iron braces well-wrought
blandishments
And well-contrived words, firm fixing, never forgotten,

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Always comforting the remembrance; the floors,
humility,
The ceilings, devotion; the hearth, thanksgiving."

An army must move as one; division and disruption are fatal to success in its engagements; harmony and good will must reign; without unity and co-operation there can be no progress; an army, no less than a house, divided against itself cannot stand. Therefore the order rings out strong and clear, "*Be at peace with one another*" (ἐιρηνεύετε), an echo of Christ's own command to his followers. "Stand fast in one spirit," said Paul on another occasion, "with one soul striving for the faith of the gospel." The church at Corinth had deeply distressed Paul by the unhappy divisions among its members, and then he urged to "be perfected together in the same mind and in the same judgment." How pregnant with meaning is the interesting word "perfected" (κατηρτισμένοι), 1 Cor. 1. 10, used by Mark of the fishermen mending their nets (Mark 1. 19). The church is a great net, which must be whole and unbroken if it is to make discoveries in the sea of truth and to capture men for Christ.

B. Rules to Govern Their Attitude Toward Superior Officers. The leaders of the church are described from three standpoints. They are, first of all, spoken of as "*those who toil*

hard" (κοπιῶντας; for a detailed discussion of this word, see pages 249f.). They were men who were unstinting in their devotion to the task they had in hand. Calvin quaintly remarks that Paul by the use of this word excludes from the class of pastors *omnes otiosos ventres*. In Boswell's life of Samuel Johnson an interesting conversation between the stern old moralist and a fellow collegian is recorded:

Edwards: "I wish I had continued at college."

Johnson: "Why do you wish that, sir?"

Edwards: "Because I think I should have had a much easier life than mine has been. I should have been a parson, and had a good living, like several others, and lived comfortably."

Johnson: "Sir, the life of a parson, of a conscientious clergyman, is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. . . . No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

Secondly, they are termed "those who are over you in the Lord [προισταμένους]." This Greek word in Rom. 12. 8 is translated "rule"; in 1 Tim. 3. 4, 5, 12, it denotes the power to regulate one's own household; in the Septuagint it is used of civil rulers responsible for the

welfare and prosperity of the people. In the above passage it seems to express the informal guidance in spiritual matters exercised by the leaders; thus Weymouth translates, "those who preside over you."

Thirdly, they are called "those who admonish you" (*νουθετοῦντας*). Doctor Moffatt renders this word in a different way each time it occurs in the New Testament; here by "maintaining discipline," "to watch over," (Acts 20. 31), "to give advice" (Rom. 15: 4), "to instruct" (1 Cor. 4. 14), "to train" (Col. 1. 28), "to put under discipline" (2 Thess. 3. 15). If the word admits of all these shades of meaning, the leaders described by it were responsible for the individual oversight, religious training and instruction, as well as the discipline and organization of the church society.

These leaders, the rank and file in the church at Thessalonica, are urged to "know" (*εἰδέναι*) that is, to know them in their true character, to hold them in respect, to appreciate them; they are to esteem them exceedingly highly for their work's sake.

C. Rules to Regulate Conduct Toward Recruits, the Immature and Inexperienced. Admonish the disorderly (*νουθετεῖτε τοὺς ἀτάκτους*), which Moffatt translates, "Keep a check on loafers." The Greek word *ἀτάκτος* originally was a military

term used of troops not in battle order, not at their posts to take part in battle; hence it is figuratively used for a life that is undisciplined and that does not subject itself to law and order. In the papyri it denotes boys who played truant. Such a term might very easily be applied either to those young converts who had lived their formative years in the pagan life of license and looseness and who found it hard to regulate their conduct by the rigid regimen and high ethical demands of Christian standards, or to those rebellious spirits who wanted to be a law and order unto themselves, and who chafed under discipline of every description. Loisy calls them "*les indisciplines*" and the Vulgate uses the word, "*inquieta*," the restless ones.

"Encourage the faint-hearted [*παραμυθεῖσθε τοὺς ὀλιγοψύχους*]." A different word is used here for "encourage" from that used in verse 11; its corresponding noun appears in Plato with the sense of "that which stimulates a sated appetite," and Moffatt in Phil. 2. 1 uses for it the word "incentive." *ὀλιγοψύχος*, which occurs only in this passage in the New Testament, does not mean "feeble-minded," as the Authorized Version has it, but "faint-hearted." The Vulgate has for it "*pusilanimus*," which Loisy follows with "*les pusillanimes*." In the

Septuagint it is used frequently to translate a Hebrew word meaning "impatience" or "hastiness of spirit." It fittingly describes those in the church who are easily irritated, who quickly surrender in the face of a difficulty; those who lack poise and self-control and are consequently harsh and hasty in their judgments of others; those who lack that moral stamina and dogged determination to see a thing through to its completion. Such men the sons of light are to encourage to the utmost of their powers.

"Support the weak [*ἀντέχεσθε τῶν ἀσθενῶν*]." The verb *ἀντέχομαι*, translated by "support," is found only in three other passages in the New Testament—Matt. 6. 24; Luke 16. 13; Titus 1. 9—in each of which it means "to hold to"; and this is the meaning that the word has in the papyri. In the Septuagint, and in the classics also, it is used for the act of *clinging* to truth, virtue, goodness, and wisdom. It is incumbent upon experienced Christians to be "great-hearts" to the weak pilgrims on the King's highway. "Who are the weak?" *ἀσθενής* in the Gospels and in Acts, for example, Matt. 25. 43; Luke 10. 9; Acts 4. 9 has no other meaning than "sick," or "infirm," and is applied only to people suffering from physical ailments. Paul gives to the word a wider connotation, adding to its primary meaning

that of moral weakness or impotence; for example, in Rom. 5. 6, "while we were yet weak," the reference is to moral and spiritual infirmity. In 1 Cor. 1. 27 the *ἀσθενῆ* are the poor classes, the slaves of the city; in 1 Cor. 9. 22 and in Rom. 14. 1, 2 they are those who are sensitive and scrupulous in regard to such things as food sacrificed to idols. Paul may be thinking here of the poor and sick of the Thessalonian congregation, but it is more probable that he is thinking of that class of people—fairly numerous in every great city of his time—who were ultra-conscientious on questions of food sacrificed to idols, fasts, observances and external rites.

Toward all these—the undisciplined, the faint-hearted, the weak—Paul enjoins those who are strong to be long-suffering (*μακροθυμεῖτε*); with all such depths of patience are necessary. Doctor Moffatt translates, "Never lose your temper with anyone." Impatience with the immature and inexperienced was a fault which the more experienced Christians had to guard against at all costs. Paul in Corinth displayed wonderful tolerance and understanding of the difficulties under which men lived and labored, and so manifested a calmness and an equanimity of spirit which made his power as a great leader exceptionally strong. *ἐπιεικέα* is a close

relative of *μακροθυμία*, that word which Matthew Arnold translated by the words, now become famous, "sweet reasonableness."

General Injunctions. The paragraph closes with a group of injunctions, applicable to the church as a whole. All the members are to make a practice of shunning the spirit of vengeance by constantly pursuing (*διώκετε*) what makes for the moral welfare of their fellow Christians: "Follow after that which is good, one toward another"; and of all men with whom they have any dealings: "Follow after that which is good [*τὸ ἀγαθόν*], and toward all." The practice of requiting evil for evil was so deep-rooted in all civilizations that the Christian duty of overcoming evil with good had to be enforced in strong, expressive terms. To establish this splendid rule there must be a determined, concentrated pursuit of the good; in the forming of the new habit, no exceptions must be permitted to take place: "*Always follow that which is good*"; *Διώκω*, translated "follow," is very common in the New Testament; in the Gospels and in Acts it is the regular word for "pursuing" (with malice)—molesting, persecuting the followers of Jesus; and with that meaning we find it in such passages as Rom. 12. 14; 1 Cor. 9. 12; 15. 9; Gal. 1. 13. Often, however, Paul uses it of the

pursuit of spiritual things, of that effort to reach and attain a noble quality of character, as he himself, for example, pressed on, followed on, toward the goal of the high calling of God (Phil. 3. 12, 14).

It was a word often on his lips: follow after love (1 Cor. 14. 1); follow after righteousness (1 Tim. 6. 11 and 2 Tim. 2. 22); follow after hospitality (Rom. 12. 13); follow that which is good toward one another and toward all. Instead of harboring the spirit of ill will, and cherishing the spirit of hate, which injures your brethren, Paul seems to say, strive, with all the concentrated enthusiasm of the athlete, after those things which bring moral uplift and blessing to those who have wronged you. Being reviled, we bless; being persecuted, we endure; being defamed, we intreat (1 Cor. 4. 11).

Rejoice always (πάντοτε χαίρετε). The prevalence of such names as Victor, Nice, Gaudentius, Gaudiosus, Hilaris, Hilaritas among the Christian people of the first century is evidence of their gladness of heart. When one realizes the conditions under which so many of the Christian communities lived, that they should have shown any joy and cheerfulness at all was astounding. But as a spring of water bubbles or as a flower seed must needs grow and develop into fragrant bloom, so men and women filled with the Spirit

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must needs speak to one another in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord. Their singing was the outpouring of that cheerfulness and exhilaration of spirit, arising from a sense of walking in new paths on which the bright light of hope gleamed, and from a confidence that all things could be won by him whose arm is strengthened by the living Christ. The rapturous words of the young Keats, radiant with joy as he looked forward to a life dedicated to poetry, express the exalted mood of the early Christian as he set out to follow his Master:

“To see the laurel wreath, on high suspended,
That is to crown our name when life is ended.
Sometimes it gives a glory to the voice,
And from the heart upsprings, ‘Rejoice! rejoice!’
Sounds which will reach the Framer of all things,
And die away in ardent mutterings.
No one who once the glorious sun has seen,
And all the clouds, and felt his bosom clean
For his great Maker’s presence, but must know
What ‘tis I mean.”

The early Christians saw beyond the suffering the crown of righteousness, and, like Paul and Silas, even in life’s darkest dungeons, always sang the Lord’s song. There is something strangely moving in the closing scene of the *Confessions* of Augustine, where he tells us that

after closing the eyes of his saintly mother, who had just passed away, a great surge of sorrow came as a tide into his soul. One of the boys, Adeotus, broke out into lamentations, but he was rebuked and became silent again. "So, when the weeping of the boy was stilled, Euodius caught up a psalter and began to chant the psalm, 'My song shall be of mercy and judgment; unto thee, O Lord, will I sing,' and the whole household took up the response."

Sources of Christian Joy. It is a profitable study to find the sources which fed that unquenchable, buoyant gladness of spirit of Paul's, revealing itself, as it did, even in dark and stormy experiences; grieved but always glad—strange paradox! The ministrants of this Christian joy were: hope, that glad sense of the future (Rom. 12. 12); friendship and intercourse with devoted fellow workers (1 Cor. 16. 17); the progress of the Christian community (2 Cor. 2. 3); the steadfastness of their faith (Col. 2. 5); confidence in Christian people (2 Cor. 7. 16); the joy of others (2 Cor. 7. 13); the consciousness of great spiritual power even when in weakness from physical malady (2 Cor. 13. 9); and, above all, his unbroken fellowship with his exalted risen Lord (Phil. 3. 1; 4. 4, 10). Such a spirit of cheerful gladness must be ours if we are to worthily set forth the real essence

and genius of the Christian faith. How completely has Count Keyserling misunderstood the true character of Christianity when he can make this statement!—"Christianity was originally a religion of the proletariat; it was in opposition to the favored classes from the beginning. Prejudice in favor of lives which have failed and resentment against those who are happy belong to the soul if not the spirit of this religion, and it therefore carries, wherever it turns, the seeds of disruption. It is of the greatest significance that the religion of peace, *par excellence*, has caused the greatest discontent." Yes, of very great significance and value is the faith which can at the same time produce tranquillity of spirit, gladness of heart, and unquenchable resolution to overthrow all forms of the *status quo* that are maintained by injustice, oppression, inequality and error.

"*Pray Without Ceasing*" (ἀδιαλείπτως προσεύχεσθε). All great religious geniuses, since the days of Jeremiah, the father of personal prayer, have found that fellowship and communion with God have been the center and soul of their religious life. Jesus, the great architect and designer of the house of Christian life, in his Sermon on the Mount, provided for an inner room, the sanctuary of the house, the quiet retreat on

the walls of which shall be inscribed such words as, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give good things to them who ask him?" The house of life without such a sanctuary is like a temple without a Holy of holies. In his life Paul had such an inner room, to which he often resorted, and found this place of holy silence a veritable power-house which endued his spirit with strength and his mind with illumination. This great leader of the Christian Church at the beginning of its remarkable career was always on his knees, invoking the blessing of heaven on his labors and pouring out before the throne a continued pæan of praise and thanksgiving.

Dr. Frederick Heiler introduces his comprehensive discussion of prayer in his book, *Das Gebet*, by the following judgments on the value and inestimable worth of communion with God: "Take prayer out of the world, and it is as though thou hadst broken the bond between humanity and God; the tongue of the child has been made dumb in the presence of the Father" (Fichner). "To be pious and to pray—this is surely one and the same thing" (Schleiermacher). "Religion, where it is living in men, is supremely prayer" (Deissmann).

“He who in no-wise prays has abandoned the motherland of men, the fountain source of religious and moral exultation, and has gone forth into a strange land” (Joseph Zahn). “The deepest reality of religion is revealed by the simplest act of religion—prayer” (Feuerbach). “Where heartfelt prayer is not, there is also no religion” (Sabatier). “Faith is nothing other than mere prayer” (Luther). “Prayer is the pertinent and perfect measuring standard of the religious life of the soul” (Gergensohn). “Prayer is in religion what thought is in philosophy” (Novalis). “Prayer is the blood and circulation of the religious life” (Stolz). “The only adequate form of confession of faith is prayer” (Wellhausen). “Prayer is the unconscious, indispensable breath of the religious soul” (Kautsch). “Prayer is the specific medicine against religious weakness” (Rothe). These testimonies from religious men and students, theologians of every confession and school, agree in the thought that prayer is the central phenomenon of religion and the hearth-fire of all piety.

“*In Everything Give Thanks*” (ἐνχαριστεῖτε). Liddell and Scott give only three examples of ἐνχαριστέω in Greek literature, and these are from late and unimportant authors. In the New Testament the verb is used—with one exception

—(Rev. 11. 17) only of and by Jesus and by Paul in his letters. In the latter it is almost synonymous with praying, as in Phil. 4. 6 and in 1 Tim. 2. 1. In this Thessalonian passage it is used in a more general sense—of gratitude not only to God for his abounding benefits and mercies, but also of the spirit of gratefulness to all men and women.

“Not thankful when it pleases me,
As if thy mercies had spare days,
But such a heart whose pulse may be
Thy praise.”

As we comply with these three great moral obligations of rejoicing, praying, and giving thanks, Paul boldly claims that we fulfill the will of God as it has found expression in the life and teaching of the Master. “For this is the will of God in Christ Jesus to you-ward (1 Thess. 5. 18).

VIII

APOLLOS: A LUCAN PORTRAIT

Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάνου. οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολλὰ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.

“A Jew named Apollos, an Alexandrian by birth, a man of erudition and eloquence, well versed in the Hebrew Scriptures, came down to Ephesus. He had been carefully taught in the way of the Lord, and from a heart spiritually aglow he used to teach in an informal way, but with accuracy, the good news about Jesus, though he knew only the baptism of John. In the synagogue he used to speak with great freedom, and when Aquila and Priscilla had heard him they took him under their care and presented to him more accurately the way of God. Seeing that he had made up his mind to spend his life as a missionary in Achaia, they wrote to the disciples, urging them to give him a welcome. When he arrived he greatly helped by his charm those who had believed, refuting resolutely the Jews and publicly demonstrating by proof from Scripture that Jesus was the Christ.”

VIII

APOLLOS: A LUCAN PORTRAIT

THE early church showed unerring judgment when she designated Luke "the painter" among the Gospel writers. Nothing is known of his skill as a physician, but he has bequeathed to posterity a large number of portraits in the execution of which he has shown himself a great student of character, one who could disclose the hidden springs of personal behavior and who could delineate with unusual charm and distinctiveness the leading features of a personality. His great masterpiece, the portrait of Jesus, has been drawn with extraordinary insight into the essential features of his character. The excellences of the Master are set forth in the loveliest of colors. The elements of nobility and force of character are perfectly blended with those of tender compassion and sympathy.

The Acts of the Apostles is the portrait gallery of the early church. In it are portraits of the outstanding leaders of the Christian Church and of the personalities conspicuous in the religious, political, and social life of the time. In this splendid collection, this small

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sketch of Apollos stands out by reason of its living, vivid, detailed portrayal of this devoted leader in the apostolic church. In contemplating it we are reminded of that full-length portrait of that great master of exposition of scripture, Alexander Maclaren, which hangs on one of the walls of the Manchester Art Gallery. This face, with its eyes keen and penetrating, as though beholding things invisible, is that of a man whose mind has been highly disciplined by continuous wrestling with lofty thoughts and has become in consequence a mansion for the noblest aspirations and a dwelling place for reverence and meditation. This beautifully executed representation of Apollos, the Chrysostom of the first century, attracts us because of the rare combination in him of those qualities which are indispensable to the Christian minister.

Luke has brought into relief APOLLOS the man and APOLLOS the preacher.

APOLLOS THE MAN

It has been said that the history of Christianity has not been happy since the Jew abandoned it. There is much truth in the statement. The all-pervading sense of God which marks the pious Jew in all ages, that zeal and singleness of purpose which once

made so many Jews ardent missionaries, have been largely lost to us. In the Greek, the first word in this paragraph is "*Jew*"; which position gives to it prominence and significance. Though Apollos bore a Greek name, the best characteristics of the Jewish race were blended in him in a heightened, intensified form. His independence of spirit and strength of will are revealed to us in such passages as 1 Cor. 16. 12: "As touching our brother Apollos, I greatly desired him to come to you with the brethren, but his will was not at all to come at the time, but he will come when he shall have convenient time." He had plans of his own, and his timetable did not always agree with that of Paul. He received too as a racial inheritance power of concentration, fearlessness of spirit, pride of race, a large capacity for religion and the charm of eloquence.

"AN ALEXANDRIAN BY RACE" (Ἀλεξανδρεύς
τῷ γένει)

During the formative years of Apollos' youth, Alexandria, his native city, enjoyed a wide and well-deserved reputation for culture and learning. The Ptolemies, Alexander's successors, were thoroughly Greek in spirit and did everything in their power to imbue the life of the city with the culture of Greece. They

built beautifully designed, spacious buildings for the work of a university and provided the city with a richly furnished library—one of the wonders of the Roman Empire. The annals of the city make it quite evident that the Jews, who formed so large a part of the population of the city, participated in the general culture of the community. They translated the Hebrew Scriptures into Greek. The voluminous writings of Philo, who was a contemporary of Apollos, show the position of high influence to which a Jew could attain in the world of scholarship. It was impossible for a man of Apollos' type of mind not to have been influenced by the cultural atmosphere of the place. The austere Hebraic strain in him was blended with and tempered by the Hellenic spirit with its love of art, poetry, philosophy, music, oratory, and science, while both were perfected by the still greater force in the formation of his character, namely, the Spirit of Jesus Christ. Philo's great ambition was to introduce Moses to the Hellenic world and so acquaint it with the glories of the law and the prophets. The task which Apollos set before himself was an even more glorious one; it was his consuming passion to act as bearer of the unsearchable riches of Christ to the needy Greek populations scattered over the province of Achaia.

THE MAN OF CULTURE (ἄνθρωπος λογίος)

It is natural that a distinguished Alexandrian Jew should be described by Luke as an ἄνθρωπος λογίος. The Greek word λογίος, which occurs only in this verse in the Greek New Testament, is frequently met with in the literature of the Greeks. With them the word denoted a chronicler versed in tales or stories or history, or an erudite learned person. Aristotle employs it in the superlative of Theophrastus, one of his *most learned* and well-informed pupils. As used by Euripides it has a different meaning; it described one who is eloquent and skilled in words; it is the epithet given to Hermes, the god of language and eloquence. The translators of the New Testament vary in their rendering of it. The Authorized Version says Apollos was "learned"; the Revised Version says he was "eloquent"; Loisy says he was "*un homme instruit*," a well-informed man; Moffatt calls him "a man of culture." Doctor Moffatt's excellent rendering blends together the ideas of learning and eloquence, and introduces the important word "culture" into our English New Testament. Culture among the Greeks included proficiency in the noble art of eloquence, which, we gather from the works of Aristotle, Quintillian, and Cicero, was regarded as a *sine qua non* for one who was to occupy a

public position. Apollos, the man of culture, brought into the service of the gospel a mind disciplined and refined, richly furnished with lofty thought and a knowledge of the best and most arresting ways of presenting truth to men. Paul compared the church at Corinth to God's tilled land; the ministry of his friend in it he compared to the fertilizing influence of a spring shower. The seed sown by Paul sprang up with remarkable rapidity as all the dormant powers of the church were quickened into action by the fervent appeals of Apollos.

The Church of Christ in the twentieth century no less than the church in the first century needs the very best minds for her leaders and prophets. Culture, born of acquaintance with the worthiest in the fields of art, literature, music, and architecture, is a much-to-be-desired possession in a fully equipped minister. Thomas Arnold, that great apostle of culture, who did much by his practical work at Rugby and by his writings to foster a love of the best, defined true culture as a study of perfection, and its method, a free play of the mind on all subjects which it touches, a disinterested endeavor to learn the best that is known and has been thought in the world. Paul gave to the church at Philippi a still better definition of true culture: an appreciation of the excellent (see

pp. 42f.). "Let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent and praiseworthy" (Good-speed).

There is a tradition of culture in the Methodist Church, for its founders in the eighteenth century were, like Apollos, men of culture, who strove continually to become familiar with the best and choicest in literature. John Wesley in his *Journal* wrote: "In riding to Newcastle I finished the tenth book of Homer's *Iliad*. What an amazing genius had this man to write with such strength of thought and beauty of expression, when he had none to go before him, and what a view of piety runs through his whole work in spite of Pagan prejudices!" Again, that eloquent, scholarly Welshman, Dr. Thomas Coke, records in his *Journal* of his voyages to America: "I seem now to be seaproof and can devote my whole day to reading, writing, and religious exercises. A large part of the day I spend in the study of the French language, especially its grammar and exercises. Three or four hours daily I employ in conversing in French with my ever-blessed Lord and the inspired writers. Sometimes for a little variety I read Vergil. Every day a canto out of the works of Spenser, the English Vergil. I am

astonished that the writings of Spenser are not better known. His genius and strength of imagination are amazing, and from his allegories may be extracted some of the most instructive lessons of religion. Indeed, I do not grudge the twenty shillings I gave for his works. With such company as the above I could live contentedly in a tub." These two sons of Oxford are typical of the outstanding leaders of the church in every century.

Plato was convinced that there could be no good government unless the state possessed good men equipped with humane knowledge and endowed with the sense of values which only acquaintance with the thought of the ages can give. Equally so the welfare of the church depends on its possession of cultured leaders of the caliber of Apollos.

MIGHTY IN THE SCRIPTURES (*δυνατὸς ὢν ἐν ταῖς γραφαῖς*)

In classical Greek the adjective *δυνατός* described men who were "strong in body," men who were powerful and influential, and also ships "fit for service" and land that was "fertile and productive." Its use to denote one who was well versed in any subject is most unusual. In Judith 11. 8 we meet, it is true, with the phrase, "mighty in knowledge."

When applied to Jesus, who was "mighty" in word and deed, the adjective emphasizes his moral authority and power. With Paul also it describes that accession of moral power that flooded his nature when he fully surrendered himself to the will of God in times of great adversity: "For I am strong [δυνατός] just when I am weak." As applied to Apollos, we think it signifies not only thorough mastery of the Old Testament, but also the moral power and accession of spiritual strength which come as a result of that mastery.

Apollos, like Paul, had made a careful study of the Greek version of the Old Testament, and this in itself was a liberal education of the finest kind. Without doubt he was also familiar with the sacred Scriptures in the Hebrew language. A knowledge of these two ancient tongues enabled him to come into close touch with the writers of Holy Writ and to appreciate to the fullest their inspired utterances. With glowing pride he had followed the story of his people from its earliest beginnings. The simple narratives of Genesis, the life story of the patriarchs Abraham, Isaac, and Jacob—the founders of his race—had made a strong appeal to him by reason of their beauty and freshness. He had rejoiced with Moses and joined in the song of triumph when the children of Israel

were delivered from the bondage of Egypt. The annals of the reigns of the several kings in the northern and southern territory had given him much food for thought; the outpourings of the pious among his people in many a psalm had deeply stirred his soul, while the ministry of that glorious succession of prophets, men who challenged so daringly the wrongs and injustices of their times and who set forth such lofty religious and moral ideals for their age, affected him profoundly. In the process of becoming "mighty in the scriptures" Apollos had enriched his diction and vocabulary, for all men who steep themselves in the language of Holy Writ fashion for themselves an instrument of speech that is like a two-edged sword.

By this study Apollos received, further, a marvelous knowledge of the human heart—its sorrows, sins, treacheries, deceits, as well as its capacity for loyalty, love, joy, and fellowship with God, inasmuch as in the pages of Scripture every type of character is portrayed in every possible situation into which man can enter. Apollos could not but rise from his study with a profound conviction that the Spirit of God was working through all, calling men to his service and through them revealing his mind and will to the nation. It was this preliminary training in the Old Testament that enabled

him to grasp immediately the spiritual significance of the new movement in which he was so prominent a figure.

This man of culture, this eloquent speaker, this student of the Scriptures, was a soul on fire; he was "*fervent in spirit*" (ζεῶν τῷ πνεύματι). Only once again does this phrase occur in the New Testament (Rom. 12. 11), where Paul in his stirring appeal to the Christians at Rome urges them to bring warmth and enthusiasm into their service for God. Moffatt has translated the appeal thus: "maintain the spiritual glow." In the passage under discussion he translates the similar phrase descriptive of Apollos' preaching by the words "with ardor"; "with spiritual glow" is more forceful and equally admissible here. The literal meaning of the Greek word ζεῶν is "to boil over"; just as the boiling of water releases its powers and so provides the engineer with energy to take his express across a continent, or to speed his great ship across the pathways of the ocean, or to turn a thousand spindles in a cotton factory, so the capacities and powers of personality are enhanced a thousandfold when they are brought into living contact with God by meditation and prayer. Though the phrase, "*fervent in spirit*," is so rarely found in the New Testament, the experience it denotes is a

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common one. The men and women who bore the Christian standards along the Roman highways were aglow with a consuming passion; their lamps were all lit and their loins girt.

APOLLOS THE LEARNER (ὁὗτος ἦν κατηχημένος
τὴν ὁδὸν τοῦ κυρίου)

The day on which the young Apollos made the acquaintance at Ephesus of those noble tentmakers Aquila and Priscilla was fraught with important consequences for himself and the early Christian Church, since up to that time his knowledge of the Christian faith was limited and superficial. The only baptism he seems to have known was "the baptism of John," an enigmatical expression indicating perhaps that Apollos was an adherent of the Baptist movement and did not think any further baptism was necessary for admission into the church. Priscilla, however, found him a very ready pupil and took special care and delight in instructing him and acquainting him more fully with the essentials of the Christian gospel. The occurrence of the word *κατηχέω*, "to teach by word of mouth" (from which are derived catechumen and catechism), here and in Galatians 6. 6, "Those who *are taught* must share all the blessings of life with those who teach them the Word," furnishes interesting

evidence of how soon religious teaching became an important element in the life of the early church.

That in which Priscilla instructed him was "the way of the Lord" and "the way of God." The figure of a way or highway, a figure used variously, was very popular with Semitic teachers. All four Gospel writers quote the well-known words of Isaiah (40. 3), "Prepare the way of the Lord." Except in the quotations from the Old Testament, the "way of the Lord" can mean either the life of our Lord and Saviour, a knowledge of his earthly career including his baptism, temptation, transfiguration, the agony in the garden, his death on the cross, his resurrection and ascension; or those ethical ideals and standards which Jesus expected his followers to adopt in their relations with men; or it may be an inclusive term for both.

To instruction in the way of the Lord was added that in "the way of God." The expression probably means the character of God as revealed in history, nature, and life, and especially in Jesus Christ. Apollos, like every Christian minister in every age, had to be well informed in the essentials of Christian theology and had ever to make God the object of his reverent study, taking as his chief light the revelation of God in Jesus Christ.

APOLLOS THE PREACHER

The Codex Bezae and two versions of the Acts of the Apostles add this statement to the verses in Acts 18. 24-28: "Certain Corinthians who were sojourning in Ephesus, when they heard Apollos, pleaded persistently with him to come as an evangelist to their native city." The impression made by his preaching on this deputation was so favorable that they were unanimously of opinion that he was admirably equipped to act as pastor of the difficult church in Corinth. When the church at Ephesus heard of his decision, following this request, to enter the mission field of Achaia, they gave a letter of high commendation in which they urged the church to give him a cordial welcome. Paul's high regard for the abilities of Apollos is evinced by the fact that he could confidently leave Corinth for Ephesus, intrusting the church to the care of his beloved fellow worker. As the best antidote for the petty insularity and the bickering it breeds, from which this church suffered, Paul recommended contemplation of the wealth of its spiritual possessions, chief among which was Apollos. That a very prominent section of the Corinthian church showed marked partiality for Apollos is proof of the strength of his personality and of his distinctive way of presenting the truth of the gospel.

His gospel was pre-eminently a Christian evangel—"the things concerning Jesus," and "that Jesus was the Christ." He

"Patient stated much of the Lord's life
Forgotten or misdelivered, and let it work."

The story of Christ's life had wrought such a profound change in him that he was content to make that life and its teaching the sole content of his message, emphasizing as the one significant element in it his Messiahship. When we remember how strong were the expectations of his fellow countrymen for an earthly kingdom and the reign of God's representative on earth, the acceptance by Apollos of one of lowly birth—a carpenter of Nazareth, acquainted with grief and sorrows, who died on a cross between two malefactors—as the long-expected Messiah of his race, who had come to fulfill the highest aspirations and desires of his people, had far-reaching consequences on his life. As the Messiah, the Anointed of God, it was Christ's special purpose "to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord" (Isa. 61. 1, 2). While the message, "Jesus is Christ," is by no means a complete statement of the gospel, yet it contains many precious elements of the Christian evangel, and

Apollos made it his aim to proclaim this truth to his fellow countrymen in the various synagogues of Achaia.

Luke uses many words in this portrait of Apollos to bring out his versatility as a preacher and to indicate the various methods he adopted.

The first is *λαλέω*, which in classical Greek signifies "to chat, to talk or to converse." Milligan and Moulton quote a number of examples from the papyri to substantiate the distinction between the words *λέγω*, "to speak," and *λαλέω*, "to chat." They affirm that the former indicates often a laudatory and enthusiastic way of speaking; for example, "That which this woman hath done shall be *spoken* of (*λέγω*) as a memorial of her." The word *λαλέω*, on the other hand, draws attention to a free and open personal friendly mode of presentation. In the Septuagint *λαλέω* is never employed to translate such formal expressions as "Thus saith the Lord"; *λέγω* is always used. Though the word *λαλέω* in the New Testament, where it is found very frequently, has greater dignity than in the classics, yet it retains the personal intimate note. It is the word used in Matt. 12. 34, "Out of the abundance of the heart the mouth speaketh." Here there is the added thought of giving expression to something deeply felt and long considered. The word is especially

characteristic of the fourth Gospel, where it occurs in expressions in the first person to give utterance either to the experience of a group, as in chapter 3. 11, or the thought of an individual, as in the frequent passages which record Christ's intimate discourses with his friends, for example, John 16. 25 and 17. 1, 13. While *λαλέω* can often hardly be distinguished from *λέγω*, it seems to be specially employed to denote an enthusiastic, personal, heart to heart presentation of a truth. Apollos as a preacher sounded the note of personal conviction; he spoke of what he had seen and heard; his was speech that proceeded from a heart overflowing with a real, vital experience of God; speech in which there was an entire absence of all that was cold, formal, and stereotyped.

As teaching formed a very important part of a missionary's task in the early church, we naturally find the word *διδάσκω* in this description of Apollos. The Greek tense is the imperfect (*ἐδίδασκεν*), indicating that the method of teaching was habitual and formed an essential part of his program as a missionary. In the religious education department of the church at Ephesus he had had experience of the splendid teaching of those two large-hearted, hospitable, hard-working saints, Aquila and Priscilla. When we remember that the church for the most part

made her converts from among the working and slave classes of the empire, the need for teaching the elements of Christianity was imperative.

Luke carefully characterizes the quality of Apollos' teaching. In the first place, he tells us that he taught with accuracy (*ἀκριβῶς*, verse 25), a term which Thucydides applies to judges who were *precise* and *strict* in the administration of justice, who in their judicial capacity weighed evidence with utmost care. The word signified also exactness, a strict regard for truth, and thoroughness in its pursuit. Apollos modeled himself after the wise builder in the parable reported by Luke, who, "building a house, digged and went deep, and laid the foundation on a rock." Over the words of Jesus and the incidents of his life he had pondered long and with all care and precision he sought to present to his hearers their meaning.

He had too the *wooing note*. "He helped them much which had believed *through grace*," *διὰ τῆς χάριτος* (verse 28), or, as it is better translated in the Revised Version margin, "He helped much through grace them which had believed." Nowhere else in the New Testament does the phrase "through grace" follow the verb "to believe," and in the Vulgate it is

omitted. Because the word grace (χάρις) in the New Testament usually means the grace of God, as for example, in Acts 13. 43, he "urged them to continue in the grace of God," the translators of the King James Version imply that this is its meaning here. Doctor Moffatt is more explicit, for he thus translates: "He proved of great service to those who *by God's grace* had believed." So too are the translators of the Twentieth Century New Testament: "He proved of great assistance to those who had, *through the loving-kindness of God*, become believers in Christ." But the phrase admits of another interpretation, and Loisy translates "*Il fut de grand service aux croyants par (son) don,*" implying that Apollos helped those believers by virtue of a naturally gifted and gracious personality; and Rudolf Knopf, with the words, "*mit seiner begabung,*" "with his talent," conveys the same idea. We prefer to follow these last, for the word "grace" probably signifies here the same as it does in Luke 4. 22, where we read that the crowd marveled at the *gracious* words (ἐπὶ τοῖς λόγοις τῆς χάριτος) that came from the lips of Jesus.

This accurate, careful teaching, presented with winsomeness, was also practical; it "*helped*" them and was profitable in their daily lives. The Greek word translated "to help" (συν-

βάλλομαι) literally means "to throw together, bring together, unite," hence metaphorically, "to strengthen, to be useful or helpful." Apollos related the truths of the gospel to the everyday needs and the manifold, perplexing problems of those who listened to him. His words had the power to rally and reinforce convictions that were becoming feeble through the stern pressure of trying experiences. Loyalty to the new faith on the part of the converts called for great strength of will and force of character; suffering was inevitable; loss and disappointment were daily experiences. To these believers whose faith was being tested, the teaching of Apollos brought strength.

Another distinctive word to express the many-sided character of the teaching of Apollos is that translated "*to speak boldly*," verse 26 (παρρησιάζεσθαι). This verb or its companion noun (παρρησία) often describes both preaching and piety in the New Testament. With it does Paul express that reverent confidence of the early Christians at prayer, as in Eph. 3. 12, "In whom we have *boldness* and access in confidence through our faith in him." To a like confidence does the writer of the Epistle to the Hebrews urge his readers: "Let us therefore come *boldly* unto the throne of grace" (Heb. 4. 16; compare also 1 John 3. 21, and

5. 14). In the fourth Gospel it is the unveiling of the truth and the presenting of it in its fullness that this word conveys. "The time cometh when I shall no more speak unto you in parables but I shall show you *plainly* of the Father" (John 16. 25). Jesus answered him, "I spake *openly* to the world; I ever taught in the synagogues and in the Temple, where all the Jews come together; and in secret spake I nothing" (John 18. 20; compare also 8. 32).

The prevailing use of the word, however—and this, perhaps, is its prime meaning here—is to denote vigor and forcefulness in speaking. By it did Plutarch in his life of Demosthenes describe the oratory of that famous advocate, when he defended the Greeks against Philip of Macedon. All the early evangelists had this marked boldness and intrepidity when they proclaimed the gospel. With characteristic insight the writers of the New Testament, when they refer to this feature in their preaching, reveal to us also the source of this forcefulness. It came in the first place from their vivid sense of the presence of the living Christ. Long time did Paul and Barnabas tarry in Iconium, speaking *boldly in the Lord* (Acts 14. 3). Likewise when the crowd saw the boldness of Peter and John and had perceived that they were unlearned men, they marveled, and they took

knowledge of them that they had *been with Jesus* (Acts 4. 3). It arose, in the second place, from their vivid sense of their ambassadorship; they were Christ's representatives, speaking in his name. Paul preached "*boldly in the name of Jesus*" and "*in the name of the Lord*" (Acts 9. 28, 29). The consciousness that he was an ambassador of Christ, intrusted with the delivery of the great message of reconciliation, drove away all fear and hesitancy and gave him vigor and great boldness in speech. Finally, their boldness was due to the nature of their message. The closing glimpse we have in the book of Acts of the apostle Paul is the view of him in his own hired dwelling, preaching the *kingdom of God*, and teaching those *things which concern the Lord Jesus Christ* with all boldness, none forbidding him. Elsewhere the message is described as "the word of God," "the gospel of God," "the mystery of the gospel." This conviction that their message was inspired of God and brought to men a new revelation of the character of God, enabling them to think of him in a new way, gave to these brave ambassadors of the gospel an unusual degree of heroism and resolution in the proclamation of this message. It is to this characteristic of the preaching of Apollos that Luke draws attention by the word "vehe-

mently" (*ἐντόνως*), which was used also to describe the vehemence with which the chief priests and scribes accused Jesus before Herod (Luke 23. 10); a word found only in these two passages in the New Testament.

The purpose of teaching is to convince, and Apollos convinced mightily (*διακατελέγχω*). Here only does this word appear in the New Testament; and Liddell and Scott give us examples of it in the classics, though they cite a few examples of *κατελέγχω* having the meaning "to convict of falsehood." The simple form *ἐλέγχω*, however, was very common in the classics, especially in the sense of cross-examining and questioning for the purpose of convincing, convicting and refuting. In the New Testament this simple form occurs with the sense of "to convict"; that is, to bring to light the true character of a man and his conduct, as in the fourth Gospel—"Which of you convicteth me of sin?" (8. 46; see also 3. 20, and 16. 8). The milder term, "to expose" or "to set forth," is better suited for the word in 1 Cor. 4. 24 and in Eph. 5. 11, where Paul speaks of exposing the unfruitful works of darkness. In several instances in the Pastoral Epistles the word means "to refute"; that is, in 2 Tim. 4. 2, "Preach the word, refuting men." Among the qualifications of a bishop, enumerated in Titus

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1. 9, is "the ability to give instruction in sound doctrine, and to *refute objections* brought by any," as Doctor Moffatt well translates what appears in the Revised Version as "to convict the gainsayers." The addition of *διά* and *κατὰ* serves to intensify the meaning of the word *διακατελέγχω* and to emphasize Apollos' skill in marshaling his arguments and in stating his case clearly. The word may hint at his ability to bring home to men the sense of sin and the consciousness of their own unworthiness; but the emphasis is upon his mastery of the essentials of the Christian message and his power to present them in a logical, clear, and convincing manner.

Apollos gladly availed himself of every opportunity that presented itself, whether in the synagogue or in the market place, or in conversation with small groups, to fulfill his responsible mission. Hence Luke adds the word *δημοσίᾳ*, "publicly," used also by Paul when describing to the Ephesian elders at Miletus his ministry.

We have tried to show that Apollos was an expository preacher of the best type. His messages were all based on a careful study of the word of God as contained in prophecy and psalm and sacred story: he showed by the Scriptures, *ἐπιδεικνὺς διὰ τῶν γραφῶν*, verse 28,

that Jesus was the Christ. He endeavored to show how in many places there was an anticipation of Him who was his Lord and Saviour. His methods of exposition and interpretation in their entirety would not always appeal to us to-day, but the pulpit would be greatly enriched if every minister became an expounder of the unsearchable riches of the gospel and from them would show that the questioning and unrest of to-day can be met fully only in Him who is not only our Christ but our Lord and Saviour.

IX

THE GREAT INVITATION

IX

THE GREAT INVITATION

A STUDY OF *κοπιᾶω* IN THE NEW TESTAMENT AND SEPTUAGINT

“Come unto me all ye that labor” (Matt. 11. 28).

MOST modern commentators interpret these well-known words of Jesus as though they referred to men burdened and laboring under the heavy weight of legal observances imposed upon them by the Pharisees. A. H. McNiele, in his commentary on Matt. 11. 28, says: “They are summoned who find it hard toil to observe the law, and upon whom their religious leaders bind heavy burdens.” Doctor Plummer draws a distinction between “labor” (*κοπιῶντας*) and “heavy-laden” (*πεφορτισμένους*), affirming that they “who labor” are those who seek for truth and for the relief of a troubled conscience, while “the heavy-laden” are those who carry the heavy load of observances which give no relief, and perhaps also the sorrows of life which, apart from the consolations of the true faith, are so crushing. This distinction seems to us wholly arbitrary and unwarranted. W. C. Allen, in his commentary in the Inter-

national Critical Series, paraphrases Matt. 11. 27-30 in these words: "The Pharisees despise the simple and unlearned and burden them with the heavy burdens of their expositions of the law. But I bid those who are weary, carrying Pharisaic loads, to come unto me, that they may be relieved. Let them take in exchange the yoke of allegiance to me; let them be disciples of one who is a sympathetic teacher, not harsh nor arrogant. They shall find my yoke which I lay on them to be mild and my burden which I impose to be light." These interpretations seem to limit unnecessarily our Lord's words and rob them of their force and significance for modern times.

The word φορτίζω, translated "heavy-laden," in its only other occurrence in the New Testament, Luke 11. 46, is, it is true, used of "placing of burdens" by the scribes on men's shoulders; but that this is not its only meaning its sole occurrence in the Septuagint proves; there it translates a form of the Hebrew word "*shachad*," "to bribe." It is pertinent to our examination of the word to note that the adjective φορτικός in Attic Greek was used of common people, persons wanting in liberal manners and education, the class of people called in Palestine the Am-ha-aretz (John 7. 49); in Aristotle's *Ethics* it is synonymous

with *οἱ πολλοί*. Was the verb φορτίζω used at all in Hellenistic Greek, we wonder, for hewers of wood and drawers of water? Again, while it is true that ζυγός, "yoke," was frequently used in certain rabbinical writings and in the psalms of Solomon of the yoke of the law, it was also often used in the Old Testament as a symbol of tyranny and oppression, and it is arbitrary to confine it to the former. And though φορτίον, "burden," is used of the burdens of the law, Lightfoot in his comment on the phrase, "Each man must bear his own burden" (Gal. 6. 15), points out that it is a common expression for the pack of a light-armed soldier. Has the word anything of this significance in Matt. 11. 30? Does Christ mean when he says that his burden is light that the equipment of the Christian soldier does not crush him with its weight, but, rather, contributes to swiftness on the march?

Our inquiry into the prevailing meaning of κοπιᾶω in the Septuagint and in the New Testament has led us, then, to the conclusion that Jesus in this passage is not thinking especially of those who were burdened and oppressed by legal observances.

I

The special biblical sense of κοπιᾶω is "toil," and both the Authorized and Revised Versions

translate it by the word "labor" in Matt. 11. 28. It is found five times in the Gospels, once in the Acts of the Apostles, fourteen times in the Pauline Epistles and once in the Apocalypse. A careful study of these passages shows that the word is frequently used for the hard, exhausting toil of fishermen, tentmakers, farmers, and reapers in the harvest fields. We find the word, for example, in Luke 5. 5 denoting the tedious work of fishing by night, "Master, we have toiled [κοπιᾶσαντες] all night and have taken nothing." "The husbandman that laboreth [κοπιῶντα] must be first partaker of the fruits" (2 Tim. 2. 6). Paul uses it when he speaks of his work as a tentmaker: "You know how these hands of mine provided everything for my own needs and for my companions. I showed you how this was the way to work hard [κοπιῶντας] and succor the needy" (Acts 20. 34, 35, Doctor Moffatt's translation); and to the Corinthians he said, "We toil [κοπιῶμεν] working with our own hands" (1 Cor. 4. 12). Jesus, speaking of the lilies, said, "They *toil* not, neither do they spin." In John 4. 38 the word is used metaphorically, but with the literal meaning of plowing the soil in preparation for the sower clearly present in the writer's mind: "I sent you to reap that wherein ye have not labored" (κεκοπιάκατε).

In the Septuagint, where this word occurs fifty-five times, it is sometimes found with the meaning of "toil." The workman's hammer in Judg. 5. 26 is called the σφύρα κοπιῶντων, and the builders who *labor* in vain are described by the same word in Psa. 126. 1 (ἐκ μάτην ἐκοπίασαν).

When we inquire into the meaning of the derivative noun κοπιώτης, we find that E. A. Sophocles in his lexicon of the Greek of the Byzantine period defines it as an industrious fellow, a workman, and that Lightfoot in his comment on the word in Phil. 2. 16 says that probably the word was used of athletes. It is interesting to note that, in 1 Tim. 4. 10 and Col. 1. 29, it is associated with ἀγωνίζω, which has a decided athletic coloring.

Are we justified then in paraphrasing the words of Matt. 11. 28 thus: "Come unto me all you who are engaged in hard, exhausting manual toil; you [οἱ πολλοί] who are daily lifting and carrying heavy burdens, and I will refresh you"? How natural it would be for the Carpenter of Nazareth, who knew what hard daily toil meant, to invite the toilers of Galilee to come unto him, for he knew that work, even when freed from drudgery and monotony and performed under the most ideal conditions, cannot bring true lasting satisfaction to the deep yearnings of the human spirit. Man does not

live by the bread of toil, but by fellowship with Him who can enrich mind and soul. Does Jesus invite the workers to him because he feels that the world of industry bereft of his spirit and influence breeds the spirit of selfishness and covetousness, and frequently results in oppression and the grinding of the faces of the poor? Jesus is inviting the toilers to come to him because he feels that those qualities of patient fortitude and of quiet, dogged endurance which he had seen displayed so often on the lake and in the carpenter's shop, as well as in many a field and vineyard, were the very qualities needed in those who were to help in the establishing of his kingdom. The papyri letters of the rubbish heaps of Egypt written by soldiers, farmers, mothers, and boys in humble stations have clearly shown that the language of the Greek New Testament was that of the workers and common folk of the time. What a calamity it would be if the book which conveys the great message of hope and redemption in the idiom and accent of the toiler should fail to find a response from the multitudes who in field and factory to-day bear the heat and burden of the day!

Frequently in the New Testament *κοπιᾶω* is used of those who are engaged in work that is of a spiritual character. In that interesting closing

chapter of Paul's letter to the church at Rome, in which he singles out for commendation those friends of his who had rendered signal service to the church, we meet with the word *κοπιᾶω* three times describing the services of those four devoted women, Tryphaena, Tryphosa, Persis, and Mary, all of whom "worked hard in the Lord" (*πολλὰ ἐκοπίασεν*). What the nature of their work was we are not told; probably they gave unstinting service as deaconesses, visiting the sick and the poor and teaching the young. The leaders of the church at Thessalonica (1 Thess. 5. 12) and the presbyters who had the task of preaching and teaching (1 Tim. 5. 17) are called toilers (*οἱ κοπιῶντες*). This is the word that Paul pressed into service again and again when writing of his own apostolic labors and his strenuous activities as an ambassador of Christ: "I labored (*ἐκοπίασα*) more abundantly than you all" (1 Cor. 15. 10; see also 1 Tim. 4. 10; Gal. 4. 11; Col. 1. 29; Phil. 2. 16). In the Septuagint too there is one passage at least, Isa. 49. 4, where the word seems to be used of spiritual service. The nation, though assured that she is the servant of God in whom he will be glorified, belittles herself and makes excuse saying: "I have labored [*ἐκοπίασα*] in vain, I have spent my strength for naught."

Is it not, then, possible that in this great invitation our Lord is inviting those who have begun to work in the Kingdom, preaching and teaching the good news, casting out devils and healing the sick, and who because of the arduous and difficult nature of that work have grown tired and despondent, and are heavy-laden with the sense of failure and disappointment? Is it not possible for us to think of these words as addressed to a group like the seventy or the twelve upon their return from a missionary journey? All would stand in need of "rest." Are the words an invitation to a summer school on the hillside conducted by the Master himself for those who are to engage in the higher services of the Kingdom, men all of whom stand in need of inspiration and enlightenment? It is only men and women refreshed by fellowship with Christ, equipped with his yoke, and saturated in his truth who can hope to undertake successfully the hard labors of preaching and teaching.

II

In two New Testament passages where *κοπιῶ* occurs it is translated in the King James Version "to grow weary." In John 4. 6 *κεκοπιακῶς* describes the physical exhaustion of Jesus after a long, tedious journey, and in Rev. 2. 3 the words *καὶ οὐ κεκοπίακας* are used of

the church at Ephesus: "I know you are enduring patiently and have borne up for my sake and *have not wearied*." With this sense of weariness after exertion of different kinds the word is very frequently used in the Septuagint also. It expresses exhaustion of mind and spirit as well as exhaustion of body: "I am weary with my groaning" (Psa. 6. 6), "I am weary with my crying" (Psa. 69. 3), cried the psalmists, worn out with great grief and sorrow. The conflicting counsels of the astrologers and the monthly prognosticators produced nothing but perplexity and bewilderment and mental inertness in the minds of the Babylonians, "Thou art wearied [κεκοπίσθας] in the multitude of thy counsels" (Isa. 47. 13).

As a result of our inquiry into the use of this word in the Septuagint and in the New Testament we see that it implies hard, exhausting physical or spiritual toil or that weariness of body and spirit that is caused either by prolonged exertion, great sorrow, or by the conflicting voices of one's time. Not in a single instance either in the New Testament or the Septuagint does it describe people burdened by the law, or those overwhelmed by a sense of sin. Jesus is here either appealing to the strong, sturdy workers of Galilee to enlist under his banner and to dedicate their patience and

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fortitude and strength to his service, or he is appealing to those who have already begun to serve him to come to him, so that their strength may be renewed and that they may go forth from his presence with new hopes and new resolves, to continue their efforts for the overthrow of those dark forces which menace society, and to bring in the reign of righteousness and peace among men. Possibly he may be appealing to those who are baffled and perplexed by the complex problems of life or those who are overwhelmed by sorrow and grief. Whichever interpretation we select it is quite clear that the words have a much larger application than many commentators give to them, and, on the other hand, they have a more special application than that given to them by many preachers.

“And ye shall find *rest* (ἀνάπαυσις) for your souls” (Matt. 11. 29).

The word ἀνάπαυσις is a jewel with many facets, each of which has a distinct hue. Changing the metaphor, it is like a blue, tranquil lake, into which many streams have brought their color, vitality, and freshness. The followers of Christ in the first three centuries, familiar as they were with the Septuagint, would recognize its delicate shades of meaning, bringing to their minds a wealth of suggestion and significance.

Its essential idea is that of respite or temporary rest as a preparation for future toil.¹ Nestle, in his edition of the Greek New Testament, prints the words of Jesus quoted above in heavy type with a marginal reference to Jer. 6. 16, "Ye shall find rest for your souls." For the word "rest" in this passage the Septuagint, strangely enough, has the Greek word *ἀγνίσμος*, "cleansing," while the Codex A reads *ἀγίασμος*, "sanctification." In Matt. 12. 43 and its parallel passage, Luke 11. 24, *ἀνάπανσις* is translated by Doctor Moffatt by "refreshment" — "When an unclean spirit leaves a man, it roams through dry places in search of *refreshment*, and finds none." In Rev. 4. 8 and 14. 11 it is said of the worshipers of the beast, "The smoke of their torture rises forever and ever, and they get no rest [*ἀνάπανσις*] from it." Only on the lips of Jesus does the word have a moral and spiritual significance.

The verbs, *ἀναπαύω*, "give rest," and *ἀναπάνομαι*, "take rest," are found, in all, twelve times in the New Testament, five of which appearances are in the Gospels. A study of these passages in the Gospels and in the Epistles sheds some light on their real significance. In Matt. 26. 45 and in Mark 14. 41 we find the word associated with *καθένδω*, "sleep," and it is synonymous with

¹ Milligan and Moulton, *Vocabulary of the Greek Testament*.

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a word which describes that process in nature whereby exhausted and spent energies are recharged and vitalized for the coming day's duty and toil. In Christ's words of tender concern for his disciples, "Come ye apart into a desert place and rest awhile," the verb *ἀναπάνομαι* denotes "to take a holiday or vacation." Jesus was ever anxious to give his disciples, after a period of busy activity, an opportunity to commune with him and hold fellowship with the beauty and silence of the hills, so that they might resume their labors with fresh heart and hope. "Take thine ease [*ἀνάπαυε*]," said the rich farmer to himself, which is in effect: "Enjoy the leisure and freedom from care of a retired life"; here the idea of "temporary" rest is not present.

The occurrences of the word in the writings of Paul are also helpful and illuminating in determining its exact significance. Writing of his three trusted friends, Stephanus, Fortunatus, and Achaïcus, he says, "They have refreshed [*ἀνέπανυσαν*] my spirit" (1 Cor. 16. 18). Twice we find the word in his letter to Philemon: "The hearts of the saints have been refreshed through thee" (verse 7); "Refresh my heart in Christ" (verse 20). How elated Paul was to be able to tell the church at Corinth that the spirit of Titus had been greatly "refreshed" by

the reception he had received from them! The word as Paul used it served to convey the thought of the vitalizing, quickening influence exerted by noble, sincere personalities on those who came into contact with them.

The beautiful words from Isa. 11. 2 are quoted in 1 Pet. 4. 14: "The Spirit of God is resting [*ἀναπύνεται*] upon you"; the Spirit rests to revive and recreate the soul.

In the new edition of Liddell and Scott's lexicon we note that *ἀνάπαυσις* is not a common word in the classics, and that when it was used it denoted repose, recreation and rest from such things as war, evils, and public service. Its cognates are very interesting: *ἀνάπανλα*="way-side inn"; *ἀνάπανμα*="a resting place" (a word which has been found on the tomb of a Christian, and, in the papyri, is a designation for land allowed to lie fallow to regain its fertility); the adjective *ἀναπανστήριος* applied to seats for resting, and to the trumpet that sounded the halt for the army on the march; the substantive *ἀναπανστήριον* denoting the night as a time of rest; the verb *ἀναπαύω* used of causing an army to halt on its march, of allowing land to lie fallow, of a fleet resting after a hard sea-fight, of the rest of sleep and of death, and of regaining strength.

All these examples from the Gospels, Epistles and the classics certainly confirm Moulton and

Milligan in their assertion that the essential idea in the word *ἀνάπαυσις* is that of respite or temporary rest. This, as they show, serves to bring out the distinction between it and *κατάπαυσις*, the other word in the New Testament which is translated "rest." *κατάπαυσις* is a Sabbath which is followed by no week day—a rest which is lasting; "They shall not enter into my rest" (Heb. 4. 3); "Let us therefore give diligence to enter into that rest" (Heb. 4. 11). The idea of temporariness is not in *κατάπαυσις* at all.

ἀνάπαυσις, *ἀναπαύω* IN THE SEPTUAGINT

Hatch and Redpath, in their invaluable concordance to the Septuagint, show that the verb *ἀναπαύω*, "give rest," occurs seventy-eight times and the noun *ἀνάπαυσις* sixty times in the Greek Old Testament. It is interesting to note that both the verb and the noun served the translators as the Greek equivalent of a number of Hebrew words. For example, in Deut. 28. 65, 66 *ἀναπαύω* translates the Hebrew *raga*, "to be at rest or repose"—the opposite of restlessness of spirit. There is no more vivid description in all literature of that unquietness of mind which unnerves men for life than these words, the meaning of which has been so well brought out by Doctor Moffatt: "You shall enjoy no ease among the nations, no, not for the sole of your

foot. The Eternal will give you an anxious mind, eyes that fail with longing, a spirit that languishes away, a life lived in suspense; you shall be afraid by night as by day, unable to have any confidence in life. In the morning you shall cry, 'Would it were evening,' and in the evening, 'Would it were morning.'” The rest (*ἀνάπαυσις*) of Jesus grants the soul the reverse of all this; it brings tranquillity to heart and mind; it gives to the eyes the light of peace and satisfaction; it quickens our spirit with hope and inspires our lives with perfect trust in God and man; and fear for the morrow is banished to the four winds.

The Hebrew word *yashab* (Mic. 4. 4), “to dwell or have one’s abode in a place,” becomes in the Septuagint *ἀναπαύω*. The prophet foretells the day when swords will be beaten into plowshares and spears into pruning hooks; nation will not draw sword against nation and men shall no longer learn to fight; then each man shall live (*ἀναπαύω*) underneath his vine and figtree, in terror of no one; *ἀναπαύω* here denotes tranquillity and freedom from anxiety, the absence of all fear and nervousness, and the possession of the soul by the spirit of good will and brotherhood. So does the *ἀνάπαυσις* of Jesus banish from the soul the spirit of hate and ill will which breeds enmity and antagonism. It

introduces into the temple of the soul the radiant presences of concord, harmony, and kinship with all men.

Both *ἀνάπανσις* and *ἀναπαύω* are found in the Septuagint for the "rest of the Sabbath." For example, Exod. 31. 15, the "Sabbath of rest, holy to the Lord," *ἀνάπανσις ἁγία τῷ κυρίῳ* is a translation of the Hebrew word *shabbaton*, "sabbath observance." Similarly the Septuagint uses *ἀνάπανσις* as the equivalent for "the rest of the first day of the seventh month and the rest of the seventh year" (Lev. 23. 24; 25. 5). The Sabbath secured immunity to the Jews from toil and work, on the one hand, and on the other, gave opportunity for the exercise of their higher powers in praise and worship. Men familiar with the Septuagint in the first century would inevitably associate the *ἀνάπανσις* of Jesus with the *ἀνάπανσις* of the Sabbath. Jesus alone can give a true Sabbath to the souls of men. In his presence the toils and cares of life vanish; praise becomes vocal; aspiration mounts heavenward; reverence and all the ennobling graces manifest themselves in all their perfection.

For the following group of Hebrew words also—*nuach*, *menoach*, *menuchah*, *nachath*—the essential idea in each of which is rest, we find in the Septuagint *ἀναπαύω*. *Menoach* (Ruth

1. 9; 3. 1) is the security and settlement a bride finds in a home; *menuchah* (Gen. 49. 15) denotes a resting-place; it is the same word that we have in the much-loved twenty-third psalm, ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέ με, "by the waters of refreshment He nurtured me." The psalm must have been well known to the Christians of the first century in its Greek form, and when they heard of the ἀνάπαυσις of Jesus they would think of him as the Good Shepherd who could give the water of life to refresh his sheep. In Isaiah's sad saying, "This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear" (Isa. 28. 12), the word "rest" appears in some manuscripts of the Septuagint as ἀνάπαυσις.

The noun and verb receive further enrichment from the fact that the former is the equivalent of the Hebrew word *rebez*, "a cattle couch" (Isa. 65. 10), and the latter of *rabatz*, "to cause [sheep] to lie down in good pastures"; "I will find them a good pasture, I myself will tend my flock and will take them to their pasture" (Ezek. 14. 15). What a wealth of association did this word have for those familiar with their Greek Bible! The comforting thoughts of tranquillity, security, protection, refreshment, and ample supply ring as overtones in this deeply suggestive word.

The content of this beautiful word seems to be exhaustless; it is like a rich colorful tapestry, deriving its loveliness from the interweaving of many strands. "Let me alone," cried Job, "that I may take comfort a little." It is not without interest to us in our study of this word to note that for the Hebrew word *balag*, translated above "take comfort," and whose literal meaning is "to gleam, smile, look cheerful," the Septuagint has ἀναπάνομαι. The rest of Christ includes cheerfulness, gladness, and joy of soul.

In this study we have attempted to show that the words ἀνάπανσις and ἀναπάνω were rich in association and significance to those who were acquainted with the Bible of the early church, and when used to translate the Aramaic words of Jesus they gathered to themselves some of the rich meanings of the Hebrew words they were employed to translate.

X

THE SIGNIFICANCE OF SEALING

X

THE SIGNIFICANCE OF SEALING

“Seal” (σφραγίς) and “sealing” (σφραγίζω). “Sealed by the Holy Spirit of promise” (Eph. 1. 13).

THE practice of sealing letters, documents, jars of wine, boxes of fruit, sacks of wheat and barley was very common in the days of Paul. The *charagma*, the imperial seal, giving the year and name of the reigning emperor, and possibly his effigy, has been found on bills of sale and similar documents of the first and second centuries A. D. Egypt had official sealers whose duty it was to visit the flour mills to affix the government seal on the bags, to show that they contained the stipulated quantity of flour.

Security was in a measure guaranteed by sealing, hence jars of wine were sealed before storage and boxes of fruit prior to transit. Plutarch in his life of Alexander relates how the king after telling a state secret to his chief physician applied to his lips his seal, to show that the information must in nowise be made public. The entrance into the den in which Daniel was confined was sealed; so also was the tomb in which Jesus was buried: “So they went and made the sepulcher sure, sealing the stone.”

Paul, writing to the Romans, states that after he has sealed the fruit he will go to Spain via Rome (Rom. 15. 28). This expression, "sealing the fruit," is a very remarkable one. Deissmann thinks that Paul means by it that he will deliver the "fruit," that is, the money collected for the poor in Jerusalem, into their possession, with every precaution, acting like a conscientious merchant who affixes his seal to bags of produce, guaranteeing the correctness of their weight and quality and securing them for safe transit. In all matters of finance the apostle was meticulously careful.

The sealing of an article was not only a device to insure *its* safety; it also guaranteed its genuineness. The author of the Johannine Gospel affirms that the man who receives the witness of Christ hath set his seal to this—that God is true (John 3. 33). Christ himself, he declares in another passage, is sealed by the Father. His life and deeds bear the authentic signs that he is indeed the Son of God. Paul, when the genuineness of his apostleship is being challenged, stoutly protests that he has been sealed by God, sealed by the Holy Spirit of promise (2 Cor. 1. 22; Eph. 1. 13). The witness of his own conscience and the convictions, which were the fruit of a long, rich fellowship with the Spirit, testify that his

apostleship is the real thing and of divine appointment. The church in Corinth is called the seal of his apostleship (1 Cor. 9. 2). The conversions in the church and the saintly character of its members are to this servant of God the best testimonial to the reality of his work as an apostle of Christ.

The affixing of a seal was a common custom in pagan society to mark possession and to insure protection. Slaves were branded with their owner's name; soldiers were sealed with the name of their leader. There was a temple in Egypt, Herodotus tells us, whose priests could place sacred marks on slaves who entered it for refuge. On such a slave so marked, seeing that he had devoted himself to the god, it was unlawful for anyone to lay hands. Ptolemy the Fourth is said to have forcibly branded the Jews with the ivy leaf, the sacred symbol of the cult of Dionysius. The following letter written by a boy in the second century serves to show further how common was this custom:

Dearest Father: I pray to the God for your prosperity that we may receive you home in good health. I have indeed told you before of my grief at your absence from us and my fear that something dreadful might happen to you, and that we may not find your body. Owing to the uncertainty, *I wanted to stamp a mark on you.* . . . The present overseer is vigor-

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ously searching for you. I suspect he must have a further claim on you.

The same belief underlies the practice referred to by Ezekiel: the men upon whose foreheads was the mark placed by the man with the ink-horn alone were to escape the impending calamity. In the Apocalypse those sealed by the name of the Lamb will escape the fatal power of the demonic agencies. By those remarkable words in his letter to the Galatians, "From henceforth let no man trouble me: for I bear branded on my body the marks [στίγματα] of Jesus," Paul is not merely calling attention to the scars and wounds that he has received in the service of his Master, but he is affirming that the *στίγματα* are sacred signs, bearing witness to the dedication of his life to the service of Christ and to the fact that he is under his special care and protection.

It is interesting to note in the literature of the early church, for example, the Shepherd of Hermas and the Epistle of Clement, that a seal is the symbolical equivalent of baptism, and that to seal a person means to administer to him this rite of the church. Baptism was to the early Christians pre-eminently an act by which the convert was dedicated to the protection, care, and possession of Christ.

XI

SOME NEW TESTAMENT FINANCIAL TERMS

OUR INHERITANCE (Τὸ Τέλος)

“These things were written for our admonition, upon whom the ends of the ages are come” (1 Cor. 10. 11).

DR. RENDEL HARRIS suggests that this word τέλος, translated “ends,” in the phrase, “upon whom the ends of the ages are come,” could mean “toll” or “revenue,” especially since the verb καταντάω is found in the papyri of gifts bequeathed by will to a person. “Upon whom the revenues of the ages have come” is, therefore, a possible and much better translation, making the sentence much more intelligible.

In the paragraph to which this verse is a conclusion, Paul has given the spiritual significance of the sacramental experiences of the wilderness journey. The Israelites seem to have acted on the assumption that the presence of the cloud, the giving of the manna, the breaking out of the water from the rock, constituted them a privileged people, with no need to exercise care and watchfulness in the hour

of temptations. As a result of this presumption many lapsed to grave moral evil.

Similarly, there were Christians in the church at Corinth who thought that the sacrament of the Lord's Supper worked as a charm with magic properties, protecting them from insidious evils. Paul reminds these people that the lessons of history are among the church's valued possessions and that the example of the Israelites should prove a salutary warning of the fact that the sacraments do not free us from constant vigilance.

The Church of Christ is the heir of all the ages; her inheritance is beyond all price: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." The possession of great leaders and noble characters; the heroic accomplishments and brave deeds of the past; the large opportunities and challenge of the present; life, with all its art, music, architecture and poetry; death, which is only a portal into a still vaster and greater inheritance—all things are hers. Her members—heirs of God and co-heirs with Christ—should lift up their heads with pride and prove themselves true sons of God and worthy of their inheritance.

EARNEST (*ἀρραβών*)

Who also sealed us and gave us the earnest [*ἀρραβών*] of the Spirit." (2 Cor. 1. 22).

"Now he that wrought us for this very same thing is God, who gave us the *earnest* of the Spirit" (2 Cor. 5. 5).

"In whom, having believed, ye were sealed with the Holy Spirit of promise, which is an *earnest* of our inheritance." (Eph. 1. 13b-14a.).

The Greek word *ἀρραβών* is decidedly Semitic in origin, yet it occurs only three times in the Septuagint, all three being in the incident in which Tamar demands of Judah, for the kid promised her, that he give her as a pledge both his signet ring and staff (Gen. 38. 17, 18, 20). The Hebrew verb *'arab*, from which *ἀρραβών* is derived, has the following meanings: (a) to go surety for the safety of a person (Gen. 43. 9), or for his debts (Prov. 11. 15); (b) to exchange in trade (Ezek. 27. 9, 27); (c) to have fellowship with (Ezra 9. 2; Psa. 106. 35).

The new edition of Liddell and Scott gives the meaning of *ἀρραβών* as (1) earnest money, or caution money, deposited by the purchaser and forfeited if the purchase is not completed; it is also used of deposits required from public contractors. (2) Pledge generally, earnest.

Moulton and Milligan compare the word with the Scotch "arles" and give examples of

its use in the papyri; for example, "Regarding Lampon, the mouse-catcher, I paid him for you eight drachmae *as earnest*, in order that he may catch the mice while they are with young." Modern Greeks not only use ἀρραβών in its classical sense, which is also the New Testament meaning, but they call an engagement ring ἡ ἀρραβώνα, and a betrothed bride, ἡ ἀρραβωνιασμένη, a word that clearly goes back to the custom of purchasing a bride.

Paul's use of the word suggests to us (a) that he has entered into vital relations with God who has communicated to him his choicest and best gift—the gift of his Spirit. (b) The measure of the Spirit bestowed upon him is only a foretaste of a fuller and richer bestowal. (c) The gift of the Spirit pledges God on his part to be loyal and true to his word. The gift is both a pledge and an installment.

OUR DEBTS (τὰ ὀφειλήματα)

The New Testament is the indispensable manual for every Christian on all questions relating to character and conduct. The words "debt" (ὀφειλήμα), "debtor" (ὀφειλέτης) and "owe" (ὀφείλω) recur to express the inescapable duties of the Christian to God, to society, and to himself.

The first word significantly occurs in the

Lord's Prayer, as given by Matthew, "forgive us our debts [ὀφειλήματα]," for which Luke has, "forgive us our sins [ἁμαρτίας]." The form of this petition used in most churches is the one derived from the English Book of Common Prayer—"forgive us our trespasses," (παράπτωματα, a word used also by Matthew, in the words of Christ, "if ye forgive men their trespasses"). The term ὀφειλήμα, "debt," is more comprehensive than ἁμαρτία, "sin," or παράπτωμα, "trespass"; trespass is a purposed defiance of a known moral law; ἁμαρτία is a missing of the mark, inability through frailty or lack of effort to live up to high ideals; "debt" includes both sins of commission and of omission.

Chief among our moral obligations are those we owe to God. To the cultured Athenian audiences, Paul said, "We ought not to think that the Godhead is like unto gold, silver, or stone, graven by art and device of man." The imperative duty of thinking clearly about the personality of God rings through the whole of his speech on the Areopagus. Men do not worship long or with any satisfaction at the altars of an "unknown" God. The soul craves to know him: "We must know and follow on to know the Lord." The many-pillared temples in Athens, though breathing forth beauty in design and form, and the exquisitely sculptured

gods and goddesses of the Greeks, in Paul's opinion hindered the people in their thinking about the unity and spiritual nature of the true God. The higher and loftier a people's thought of God, the nobler is its life and conduct. The Hebrew race rendered a signal service to the cause of human progress by its elevated, spiritual conception of God, and by keeping the thought of God dominant in the minds of men. The emphasis on God as Father of the individual and of the human race was one of Jesus' greatest contributions to religious thought. Its results on the minds of men have been far-reaching. Is it any wonder that the force of religion wanes in the life of many and that their standards of life become low, when their conception of God has not advanced beyond what they learned at their mother's knee. "They refused to make God their study" was Paul's penetrating diagnosis of the cause of moral decay in Roman society. The noble, sensitive Hosea felt too that the people of his day were perishing for the lack of a knowledge of God.

We also have a duty to society. "You ought to wash one another's feet," said Jesus to his followers, after he had washed his disciples' feet, acting rather than speaking a parable. Thus did he enjoin the sacred obligation of being ready to render at all times the most

menial services for the brethren in time of need. Man's supreme debt to his fellows is felicitously expressed by Paul, "Owe no man anything save to love one another." Doctor Peake, in a most informing article on "Paul the Apostle: His Personality and Achievement," says that "he counted love the first grace of the Christian character, the loftiest virtue of the Christian life, apart from which all spiritual gifts, however splendid, lost their value. He sang of its excellence in sweet and noble strains, whose matchless phrases still strike on our ears as at once an inspiration and a challenge."¹ Paul's many warnings against strife, jealousy, faction, party spirit were uttered because "they were all sins against love, and in love the apostle found the all-inclusive principle of morality." Even the partial discharging of the debt of love brings blessedness to life and society; if it were fully discharged, then the whole earth would soon become a paradise.

To the weak the strong owe a special debt. "The characteristic feeling of the man with enlightened interest and robust conscience is to despise the weak and timorous brother obsessed by silly scruples; the temptation of the weak brother is to pass censorious judgment on the strong: both in doing so sin against love."

¹ *Bulletin of Ryland's Library*, p. 363.

"We who are strong ought to bear the infirmities of the weak."² Much grace, tact, and sympathy are required to carry out this injunction, for it involves the patient education of the weak, that he too may join the ranks of the strong and be unencumbered by meaningless scruples. John the elder is in perfect agreement with Paul on this question of the paramount place of love in life. "We ought to love one another," said John, and, to show what he really meant by love, he added, "We ought to lay down our lives for the brethren; this is to love in deed and in truth, not in word and with the tongue."

In the discharging of this debt of love there is to be no discrimination between persons; Paul was a "debtor to Greek and barbarian, to wise and to foolish." All races had an equal claim on his apostolic services; the progressive races, highly privileged and advanced in civilization, had as much need of the inspiration, illumination, and solace of the gospel as the most backward primitive peoples, for both, in the presence of the elemental needs of life, have equally the sense of impotence and helplessness. "The wise man," educated maybe in the universities and schools of the day, who had drunk deep at the wells of philosophy

² *Bulletin of Ryland's Library*, p. 363.

and at the springs of poetry, could find in Christ something that Plato, Homer, Euripides could never give—thoughts of God, views of life, and a sense of social obligations that transcended all that they had ever said or thought. The foolish men too, ignorant, superstitious, prejudiced, fear-ridden, could find in the message of Christ wisdom, freedom, and light.

In addition to the debt we owe to God and to society, a further sacred obligation rests upon us—a debt that we owe to our own life. It is expressed in the all-inclusive command, that “we ought to walk as He walked,” or in other words we are to put on the Lord Jesus Christ. Though Paul is described in the “Acts of Paul and Thecla” as “a man of little stature, thin-haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, yet the Christ that was being formed in him was beginning to reveal himself, for the description continues, “full of grace, for sometimes he appeared like a man and sometimes he had the face of an angel.”¹ Men are transformed into the glorious likeness of the Son of man by constant fellowship with him. He who has

¹ M. R. James' translation in *The Apocryphal New Testament*, p. 273.

tasted of the power of the Spirit, and is a son of God, is no longer a *debtor* to the flesh, to live after the flesh; nay, rather, he is a son of God, led by the Spirit, and must mind the things of the Spirit, wherein alone is life, peace, and righteousness.

THE HEAVENLY TREASURE (Θησαυρός ἐν οὐρανῷ)

“Lay not up for yourself treasures upon the earth, where moth and rust doth consume and where thieves break through and steal: but lay up for yourself treasures in heaven, where neither moth nor rust doth consume and where thieves do not break through nor steal: for where thy treasure is there will thy heart be also.” (Matt. 6. 19–21).

“Make for yourself purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also” (Luke 12. 33, 34).

“Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old” (Matt. 13. 52).

The Lucan account of Christ’s saying concerning “treasures in heaven” is, to our way of thinking, much to be preferred to the one in Matthew. The Matthean saying echoes too closely such rabbinic sayings as “The right-

eous await gladly the end and go fearlessly out of this life, since they have with Thee a treasure of works stored in Thy storerooms," and the Midrashic comment on Deut. 24. 13: "My fathers have gathered treasure in this world and I have gathered treasure for the future world." The rabbis consistently taught that a life devoted to almsgiving and good works here below secured for the doer a wealth of treasure in heaven. We prefer the Lucan account because it emphasizes the fact that the treasure we are to possess ourselves of comes *from* heaven. We cannot lay it up there, for the treasure is God's; our part is to make of ourselves purses which wax not old.

The treasures of the Christian—Love, Wisdom, Justice, Truth, Holiness—have their home and origin in God. "Every perfect gift and bounty cometh down from the Father of lights" (James 1. 17); "Oh, the depth of the riches both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past finding out!" Luke speaks of the treasure as "in the heavens," contrasting it with earthly treasures, the amassing and guarding of which was a matter of such concern to the contemporaries of Jesus. Wealth in Oriental lands was very uncertain and insecure, for it consisted in rich apparel, easily spoiled by

moths, and in treasure kept in mud houses, easily broken into by robbers.

This heavenly treasure never fails (*ἀνέκλειπτον*); it is inexhaustible and, like the riches of Christ, is unsearchable, *ἀνεξιχνίαστος* (Eph. 3. 8), a word which suggests that the heavenly country is like a vast tract of virgin soil, rich in mineral deposit, waiting for men to stake their claims to dig into the rich veins of spiritual truth. There is enough for all. The treasures of God never deteriorate in value, nor do they lose their intrinsic worth. The gold of God is tried in the fire, free from all alloy and dross. Nor is there limit to the capacity of the heavenly treasure to satisfy the deep yearnings of the soul; in the sunshine and the cloud of life it never fails.

How are we to obtain this treasure? It is to be sought for by our own individual effort. "Where *thy* treasure is, there will *thy* heart be also"—so runs the account in Matthew. The quest for the riches of God's truth cannot be relegated by us to others; we ourselves must bend all our energies to obtain them, however great the difficulty and numerous the obstacles. How inspiring is the story of pioneers like Jeremiah and Amos, one in a crowded city, the other on a lonely sheep farm, captivated by a vision of the treasures in God's heaven, and

with unexampled courage and devotion searching for that treasure until they find some of it! In the wilderness and on quiet hillsides we see the Master in his lonely vigils seeking for the treasures of his Father's home. His great follower, Paul, labored long in the lonely parts of Arabia and Cilicia seeking the divine treasure by the help of the lamp lit by Christ on the Damascus road.

The Lucan account implies that we can, also, co-operate and join with others in this quest. "Where *your* treasure is, there will your heart be also." This treasure is a common possession; by fellowship with one another in its quest we kindle in one another's hearts a greater zeal and enthusiasm for its pursuit. The fields of heaven have telescopes directed toward them from many observatories; the astronomers of the world are in constant touch with one another and aid one another in their common task.

The parable of the treasure hid in a field and Paul's statement that the riches of wisdom and knowledge are hidden (*ἀπόκρυφοι*) in Christ imply that to obtain the same, perseverance and sacrificial toil are essential. The discoverer of the treasure went and sold all he had; the kingdom of God and its interests became the chief joy and goal of his life, and for it he sacrificed

everything. It is interesting to note that the saying in Matthew about the "single eye" follows immediately on that about the treasure in heaven. The Greek epithet *ἀπλοῦς*, "single," describes an eye directed toward one definite goal. Life cannot be divided and confused in its aims, but must, rather, be concentrated on "this one thing"—the treasure of God.

Purses which wax not old are necessary to hold this treasure. The purse is a symbol for personality, which waxes not old because it has enduring qualities. In giving the command to make purses the Master meant that life, for so great and privileged a calling as treasure-bearing, must be prepared, disciplined, and enriched. What a pitiful thing it is to take with us to the banks of God a small, insignificant purse! Paul prided himself on the fact that he was privileged to carry among men heavenly treasure, though he bore it in an earthen vessel. Within that broken, much-used vessel was a splendid personality which waxed not old. When the sister of Dr. John Brown died, a friend said of her, "It is not difficult to think of her as being in a spiritual world, since everything she greatly cared for could so easily be transferred." She had made for herself a large purse which waxed not old, and in it were the treasures of love, hope, and faith.

This treasure is not to be selfishly hoarded by us, but, rather, it is ours to dispense to others. How rich in suggestion to every minister and teacher of the word is Christ's comparison of his followers to a scribe (γραμματέως) whose special work it was to interpret the will of God as given in sacred Scripture and in the inspired comments of holy men! It is true that in the days of Christ many scribes did their work in a perfunctory, uninspired way; but the fact that Jesus uses the word here shows that there were some scribes who performed their sacred task intelligently and reverently. Every devout follower of Jesus should be a scribe, interested and versed in the sacred oracles of God. He is also a disciple to the kingdom of God; one who has entered the school of Christ and has been educated in the parables and the sermons of Jesus.

Christ further compares this follower to a householder (οικοδεσπότης); the oversight and the care of others are intrusted to him; servants are to be managed and the needs of many to be supplied. To this end he must bring things new and old from his treasures: the old things, things pertaining to the old dispensation, gems from the history of the past, riches from the great library of devotion, gold from the store of noble, dedicated lives; new things, garnered by him

during his discipleship in the Kingdom: the jewels of Christ's words, the pearls of his parables, and the precious experiences of fellowship with him. "Every teacher knows he must be gaining new knowledge in order to impart old knowledge in a fresh, convincing way. We must always be discovering new truth to be convinced and convincing in regard to the old. So it is with the church. Unless she is continually led by the Spirit into a deeper realization of God and a larger truth about him, her repetition of ancient creeds will fail of its purpose, and devotion to the Bible will become pathetic and antiquarian."¹

RANSOM

The word ransom (λύτρον) is found in the New Testament only in the well-known saying of Jesus, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10. 45; Matt. 20. 28). We regard this saying as a genuine utterance of our Lord's, Bousset, Rashdall, and Wellhausen notwithstanding. The Jewish historian of the Maccabean revolt regarded the death of the heroes who gave their lives for the movement as a καθάρσιον, a cleansing from guilt and defilement, and a ἀντίψυχον, a life given for

¹ H. W. Robinson, *The Christian Experience of the Holy Spirit*.

another. It is natural, therefore, that Jesus should have regarded his death as a ransom for the sins of many.

The word ἀπολύτρωσις and its cognates are frequently used in the Epistles of Paul of the death of Christ as a means of deliverance from sin (see Rom. 3. 24; 1 Cor. 1. 30; Eph. 1. 7, 14; Col. 1. 14). Deissmann is of the opinion that in his use of this word and cognate terms Paul has expanded the saying of Jesus, adapting it to the intellectual requirements of the lower classes of the Roman Empire, and that he has been influenced in his interpretation of the sacrifice of Christ by the custom of sacral manumission in vogue throughout the Roman Empire. In the manumitting of slaves it was customary for the owner to bring the slave to the temple, where he received the redemption price from the temple-treasury, which often the slave himself had deposited there at different times. Henceforward the slave became a free-man under the special protection of the god of the temple. The following inscription, found on the wall of the temple at Delphi, is evidence of this practice. "Apollon, the Pythian, brought from Sosibius of Amphissa for freedom, a female slave whose name is Nicæa, by race a Roman, with a price of three minæ of silver and half a mina. The price he hath received. The pur-

chase, however, Nicæa hath committed to Apollo for freedom.”¹ Whenever a Gentile Christian in the days of Paul heard the words “ransom” (λύτρον), and “deliverance” (ἀπολύτρωσις), used to describe the death of Jesus, he would inevitably think of the purchase money for the redemption of a slave and would think of the death of Jesus as the means whereby he had been delivered from his old life of slavery to sin.

While Paul may have been influenced by practices referred to above, Deissmann does not make sufficient allowance for the influence of Old Testament practices on Paul’s language and ideas. Though ἀπολύτρωσις, “deliverance,” is not found in the Septuagint, λύτρον, “redemption,” λυτροῦν, “to deliver,” and λύτρωτης, “deliverer,” are often used by the translators. λύτρον is frequently used in the Septuagint to translate the Hebrew *kopher*, “the price of a life”—a word found in that passage which tells that, when a census of the Israelites was being taken, each had to pay a ransom, of half a shekel, to the Lord as atonement money, so that no plague should break out among the people (Exod. 30. 12–16). The reason for this custom, according to Doctor Driver, was the popular belief that census-taking was dangerous

¹ *Light From the Ancient East*, p. 331f.

to the life of the people numbered, either because it tended to foster self-satisfaction and pride or because it brought the people's sins prominently before God. Every individual was in consequence compelled to pay a ransom to make secure his life against the peril of death. The view that a ransom could assuage a person's anger and stay the infliction of punishment is expressed in the Old Testament saying, "Jealousy maddens a man, so that he has no mercy on the day of vengeance. He will accept no ransom, nor will he be satisfied, though you bring him many gifts" (Prov. 6. 34, 35).

The conception that the sacrifice and suffering of a noble, brave man had cleansing, expiatory value was familiar to the Jews. It receives sublime expression in the great servant poem, Isa. 53, a poem which influenced deeply the mind of Jesus. We meet with it too in certain passages of the history of the revolt of the Maccabees, to which attention has been drawn. The last of the seven brave leaders before his death exclaimed, "But I, as my brethren, give up both body and soul for the laws of our fathers, calling upon God that he may speedily become gracious to the nation" (2 Macc. 7. 37). In his extreme agony the aged Eleazar prays that his blood may prove to be a "cleansing" from guilt and sin for his nation, and an *ἀντίψυχον*,

“a life given for another.” Again, in 4 Macc. 17. 22, the lives of the noble dead are referred to as a *ἀντιψυχον* for the sins of the nation, and their death as “a death offered in propitiation” (*ἱλαστήριος θάνατος*).

We agree with Canon Rawlinson in thinking that the metaphor of “ransom” ought not to be pressed and that Christ’s words sum up the general idea of a vicarious, voluntary giving of life, with the thought also implied that the sacrifice was in some way mysteriously necessitated by sin. While no theory of the atonement can be built on any one statement in the Gospels containing the word “ransom,” the use of the word on the lips of Jesus clearly points to the fact that he regarded his life in the terms of a sacrifice of great value in the sight of God, in virtue of which the floodgates of divine mercy and pardon were opened as never before to deliver men from bondage to sin. Von Hugel tells an impressive story of a nun of the Order of the Sacred Heart who dearly loved a beautiful young woman, a pupil of hers in the convent school. Soon after leaving school the girl became the mistress of a wealthy man. Knowing that a direct appeal to her religion or conscience would be unavailing, the nun wrote telling her that on every day during which her immoral life continued, she would scourge her-

self until her feet stood in a pool of her own blood. She had already begun to do this, she informed the young woman, and would not cease until she had received a written assurance that her pupil had left the man. A reply was soon forthcoming: the nun had won a great victory. "Has it not always been true," says Professor William Ernest Hocking, "that the finest natures of the world have been the most sensitive to the common guilt and have been most ready to take that common guilt upon themselves even when they themselves have been guiltless?" "Him who knew no sin he made to be sin on our behalf, that we might become the righteous of God in him"—so, the great apostle expressed his conception of the ransom of Jesus.

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